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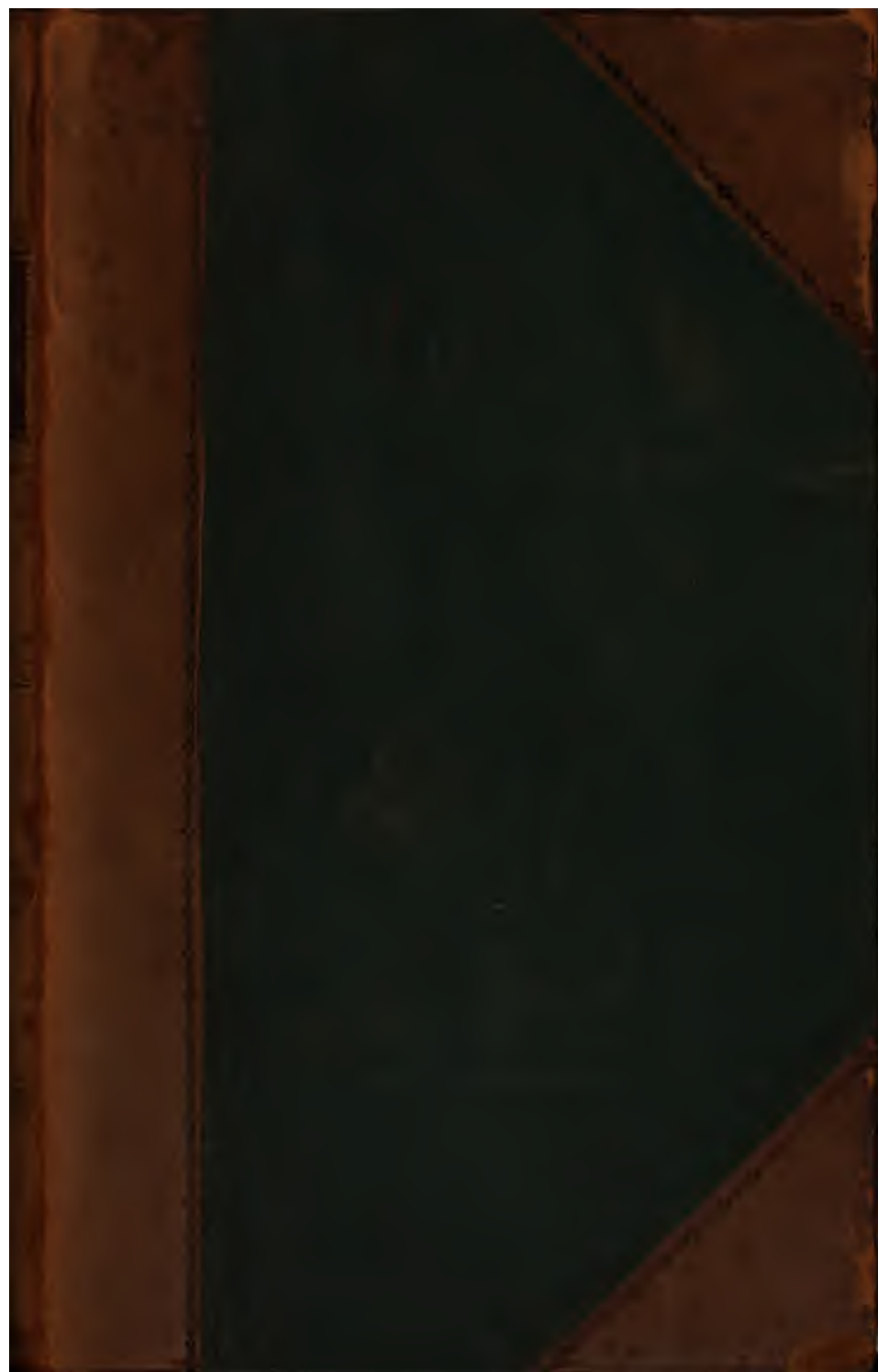
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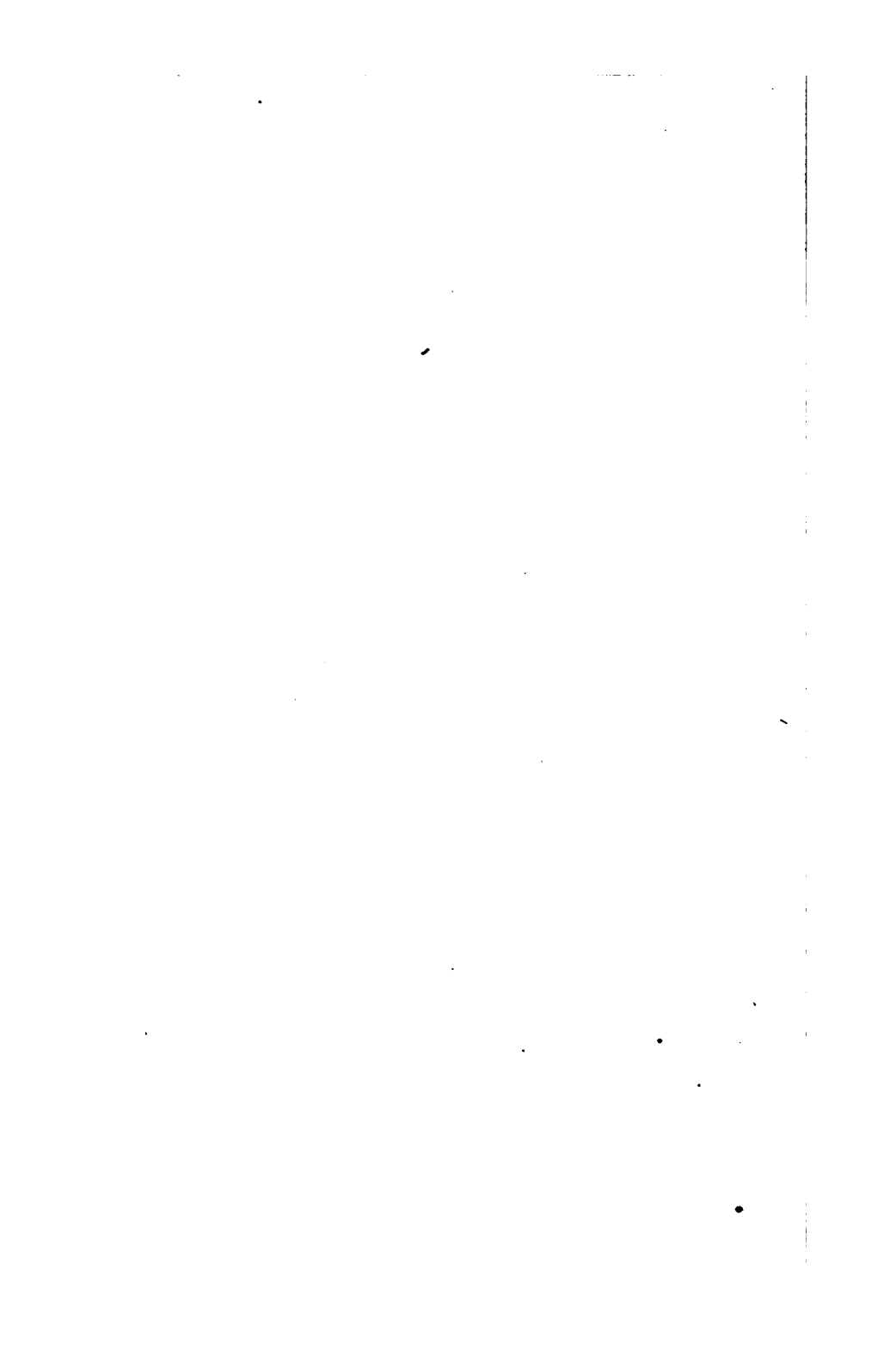
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**MEMOIRS**

**OF THE**

**REV. G. T. BEDELL.**

SHULEY, THAMES DITTON, SURREY.





H. Adlard sc.

REV. G. T. BDELL.

RECTOR OF ST ANDREW'S CHURCH, PHILADELPHIA.

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MCCCLXX.

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# MEMOIRS

OF THE

REV. G. T. BEDELL, D. D.

RECTOR OF ST. ANDREW'S CHURCH, PHILADELPHIA.

BY STEPHEN H. TYNG.

4

WITH A RECOMMENDATORY PREFACE,

BY THE REV. THOMAS SNOW, B. A.

RECTOR OF ST. DUNSTAN'S IN THE WEST, LONDON.

PUBLISHED BY R. B. SEELEY AND W. BURNSIDE:  
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## P R E F A C E.

THE various memoirs of the lives of pious ministers of religion which have of late years been published, have been, I conceive, a great blessing to the church; and the avidity with which such memoirs have been purchased, has shown us that in the form of biography, the lessons of religion are peculiarly acceptable to men. God himself, in his holy word, has taught us much through the histories of men of like passions with ourselves, and has recommended that mode of instruction to our use, as being more easy and agreeable to a large class of mankind than any other.

Who can tell how useful the lives of such persons as Mr. Scott and Mr. Venn may have been to the church, as exhibiting such bright examples of integrity, and singleness of mind, and devotedness to God, from the first day of their conversion, to the closing hour of their lives? Who can read these lives, with a desire to be instructed by them, without perceiving the reality and the power of true godliness, and without learning lessons of usefulness for every department almost in life? Their letters, addressed to persons under such varied circumstances; their conduct, so holy and self-denying;

their struggles, against sin and the world so successful, are full of instruction that may be beneficial, not to ministers only, but to all private Christians. None can tell but God himself, how much the biography of pious ministers may have helped to prepare the way for that revival of religion in the church, which appears so happily to have commenced, and to be spreading itself in all directions. The letters of Mr. Venn to his children of different ages, to his friends in prosperity and adversity, to his brethren in the ministry, his love to all mankind, and his affectionate watchfulness over his flock, his household, and every servant in it, all conspire to show us what a lovely thing the Christian religion is, and make us long for that blessed time when the power of Christ will be universally acknowledged.

In some of the lives of the most eminent servants of God, there has been a very prominent exhibition of their inward conflicts, trials, and supports. In the copious extracts of diaries never intended to be published, we are taught much that may be beneficial to our souls. We are admitted by the reading of these, into a knowledge of the intercourse of men with God, and in their conflicts and their difficulties we become convinced of their sincerity, and perceive from living epistles, as well as from the word of God, that it must be through struggles and conflicts that we are to obey God, and enter into his kingdom. In the lives of Henry Martyn, David Brainerd, and Dr. Payson, there is much of this manifestation of the inward life of the Christian. We find, however, from the histories of

these devoted servants of God, that when they were called to their ministerial work, they came forth from their trials, not to exhibit these before the people, but to preach Christ to them, to proclaim the terrors of the day of judgment, and the sure mercies and vast provisions of the covenant of peace. Their conflicts were the needful discipline of God for them personally; in their ministry the fruit of these is felt, but the detail of them is not given. God's dealings with them in their chambers, and in their hearts, and their private communion with him there, and his with them, brought them forth to the world qualified for their work, and it is well that we should be sometimes made acquainted with these exercises of the closet and the heart, to see how God teaches men, and how his servants learn of him. Admitting most fully that many memoirs of the private details of the closet, in publishing the diaries which the writers never intended for the public eye, may be very useful, and that the three memoirs especially just named, may be reckoned amongst the precious treasures of the Christian's library, yet am I persuaded that the lives of eminent servants of God, in which only the result of their secret teaching appears in their holy, sober, and diligent labours, are exceedingly useful also. In the life of Dr. Bedell, what we see is the result of divine teaching in a life wholly devoted to God, in which sobriety, humility, zeal, faithfulness, order, charity, wisdom, and true churchmanship, are blessedly combined in a ministry of uncommon usefulness.

Throughout the Memoir, we see less of the man and more of the minister of God in his constant work, than in any Memoir that I know:—though his health was exceedingly infirm, we have no description of his illnesses—though his mind was sensitive to the highest degree, and the opposition to him very considerable, we hear nothing of his personal sufferings,—but we find him labouring constantly for the Lord, as if none of these things could move him, and as if obedience to God and a crown of glory were the constant objects of his solicitude.

At what time, and in what manner, his infirmities and trials pressed upon him, we are not told; for his biographer has written his history as he would have wished to have it written: being peculiarly reserved in giving details of himself, from the habit of devoting himself so fully to the consideration of others. Dr. Bedell is introduced to us as mercifully preserved from vice in youth; as amiable and generous, highly endowed and attractive, and eminently obedient to his only living parent, but considerably under the influence of a love of the world.

With what views he entered into the ministry we are not informed. He was remarkably averse through his whole life to the communication of his own feelings—but as his views of divine truth were not clear, and his heart not fixed, he is said to have looked back with sorrow and shame on the inconsistent state of mind with which he had approached the sacred office. There is evidence, however, that Dr. Bedell began his ministry with some serious-

ness and prayer, and proof abundant that he gradually advanced in the knowledge of the truth, and attained to that entire devotedness to God which every man should solemnly implore from God when set apart for the ministry, and for which he ought to wait, though it were for years, rather than be ordained without it. We find him, when his views were cleared and his heart enlarged, wonderfully visited with the divine blessing, in the conversion of multitudes—in building up an united flock in the faith and imitation of Christ—in gathering thousands of children into schools, and watching over them as a father in God to them—in supporting public institutions for the extension of the knowledge of the Lord—in providing all the comforts of life for his aged father and his sisters—in walking, together with his wife, in all the ordinances of the Lord blameless—and in promoting love and harmony amongst all Christian people. His whole life, after the time of the deepening and enlarging of his views of divine grace, appears to me so instructive and exemplary, that I earnestly hope a great benefit to the church may result from the publication of this memoir of it. It is calculated to show the lovers of order how deep and powerful a zeal may be exercised without any infringement upon the order that they love, and to show the zealous what large success in every thing their hearts can desire, may be attained, whilst rules, and order, and discipline are stedfastly observed.

The *sobriety* of Dr. Bedell's life appears to be amongst the most remarkable features of it: one

cannot fail to be struck with this throughout the volume before us. In the most exciting moments he is always sober, but always labouring for God; and awake to avail himself with the deepest seriousness of all passing events;—for instance—when the cholera made its appearance at Philadelphia, he does not magnify the awful fact, nor endeavour to increase men's fears and terrors, but he rather endeavours to allay these, that reason and reflection may be exercised; and then soberly and seriously to exhort his flock to prayer and humiliation,—to activity in Christian duty,—and to a reliance on the sure salvation of the Lord Jesus. And again, during those seasons of revival, which were frequent in his congregation, the sobriety of his mind is more remarkable than any thing, and I can scarcely imagine that a spiritually-minded minister could read the allusions made to these blessed seasons without being encouraged to pray, and look for, and hope for similar revivals in his own church, or without at least having his mind divested of all prejudice against such 'American Revivals' as are spoken of in this book.

The *humility* also of the subject of this Memoir is manifested throughout. Whenever he was blessed with success, thankfulness to God seems to be his chief emotion. All glorying seems to be excluded, both from his judgment and his heart. In a letter to his wife, when mentioning that every day he was hearing of persons who were under serious impressions, he says, 'Let these remarks be between ourselves, and let God have all the

glory; for God alone can give the increase.' And when speaking of the great enlargement and prosperity of his schools, he seems truly to feel that these blessings were effected by the wonderful providence of God. He is not conscious of any extraordinary effort on his part, or of any thing except that of falling in cordially with the evident leadings of God himself. It was safe for one so humble as he was to be rendered so successful; God could prosper his labours without injuring his soul, because he knew and felt that he was nothing but an unprofitable servant, and that whatever good is done, God is alone the doer of it.

His *zeal* was manifested by labours most abundant, and most unostentatious, in Sunday schools for the poor, in Bible classes, in visits to his flock; in preparing the young for confirmation, and others for the sacrament of the Lord's Supper, in deeply considering the causes of spiritual declension in individuals, and then laying these before them in letters of argument and affection; "in reproving, rebuking, exhorting with all long-suffering and doctrine." We find him with more than a thousand children in his Sunday school, and with seventy-five gratuitous teachers, over whom he watched with wisdom and unceasing diligence and prayer. Nothing has struck me as more encouraging, and more entirely imitable by ourselves, if we had but his grace, than Dr. Bedell's labours amongst the young, with whom he was not content with teaching them the forms of worship, and the letter of Christian doctrine, but aimed at securing their



hearts for God before the world had fixed its talons into them. He was blessed in this aim:—numbers now living hold him in their hearts' dearest remembrance for it; and the beautiful instance of that boy mentioned in page 117, who, before a fearful operation, prayed for patience, then for his mother, and his sister, and the Sunday school, and then yielded himself up to his suffering, saying, that he was happy, as feeling that he loved all mankind, shows us the holy character of the religion which he had imbibed.

His *faithfulness* was shown not only in his public ministry of the word, but in his watching over all his flock. This is exemplified in the letter which he sent to each individual who was about to leave the city, and to be separated from the usual means of grace, and to be exposed to new temptations. In these letters his advice with respect to travelling, and the observance of the Sunday, and the danger of neglecting prayer and meditation, and of mixing with the world under new circumstances, is so admirable, that it will, I doubt not, be read by many with advantage. His reproofs likewise, were conveyed by letter, whenever they appeared needful, and in a manner so delicate, yet intelligible, that whilst they showed him to be the faithful overseer, as well as pastor of his flock, one feels on reading them that it would be almost impossible that they could alienate.

And then his *charity* was beautifully displayed in his conciliatory deportment towards those who were not Episcopalians, and between whom and the

members of his church there had been much animosity before his time. By his meekness towards all men, numbers were drawn to attend to his holy ministry, and through it, those who had been before divided, were brought to feel that a spirit of bitterness was of no more value to the persons that entertained it, than to those against whom it was exercised.

He was entirely stedfast in his principles ; had no doubt in his own mind with respect to them ; but he did not feel that he was authorized to act towards those who differed from him on the important subject of church order and church unity, as if himself were infallible ; he united therefore with them in Christian friendship, and believed that he had brethren amongst such, whom he would have gladly won to entire unity in externals, as well as in spirit, if he could have done so by argument, and by the word of God, and by love unfeigned, and by his example ; but with whom he would still continue to unite in friendship and in doing good, so long as it should be possible, even though the desire of his heart respecting them could not be fully realized. But the brightest instance of his peaceful and charitable spirit was, I think, shown in his behaviour in reference to the election of a Bishop. We are in this country exempted from such trials as that under which the clergy around Philadelphia appear to have suffered so much. We may see from this Memoir some of the evils which would result from the election of Bishops by the inferior clergy. By whatever authority the rulers of the church ought

to be appointed—nothing I conceive could be more unscriptural than that they should actually be chosen by those whom they are to govern. We see in this book how the election of a Bishop divided the clergy into factions, and at last resulted in leaving a large body of them to be governed by one whose election they had resisted, placing them in a situation most unfavourable to that confidential fellowship which ought to subsist between every Christian Bishop and the Clergy whom he is appointed to superintend and govern. Under the great difficulty however of seeing the person whom he had opposed successful, Dr. Bedell immediately sets himself to obey and to bring those who had been divided, into peace and harmony under the new Bishop; and with a wisdom and love that were given to him from heaven, he succeeded on a public occasion, shortly after the election, in drawing at once into the warmest attachment to himself those who had been before opposed to him, and by a very powerful and affecting address spread an influence over the whole assembly, which seemed to unite the two contending parties, and fill all hearts with thanksgiving and love.

His true *churchmanship* is manifested throughout all his labours. It is true we find him affirming that he was an advocate for low church principles, and I greatly regretted the expression, under the fear that it might be misunderstood. The expression has reference to a controversy between Episcopalians in America, in which he did not take what was commonly called the highest ground. He

was willing to co-operate with those who were not Episcopalians in many good works, and was glad to have their affection and to give them his. He was however deeply persuaded in his own judgment, that the Episcopalian form of Church Government was the scriptural one, and that none other would permanently prosper; and though the work he had before him in establishing schools, and calling sinners to repentance, and watching over the personal progress of his flock, appeared so urgent at Philadelphia, that he had seldom preached on the distinctive principles of the church, he felt that he had erred in this; and from his observation of the state of other denominations throughout Christendom, he bewailed this, and determined, if God had spared his life, to preach a course of sermons on Episcopacy which he then had in preparation.

These sermons might have been in these times a valuable acquisition to the church, written as they would most certainly have been, in a spirit of truth, by a man who sought truth only, and who was so watchful against party spirit, and endued with a spirit of such fervent love towards all Christians. They might have helped, under God, to have drawn numbers in this country from the distraction and anarchy of dissent; to return to the church, and be blessed in it, and be a blessing to it, and to make men feel that there should be one body as well as one spirit; that in Christ Jesus there must be an exhibition of oneness in the church, as well as the reality of it, in order to the conversion of the world.

Dr. Bedell was devotedly attached to the prin-

ciples of the church of which he was a minister ; peculiarly exact and regular in the discharge of all her services ; walking in the old paths of primitive order, and according to the early usages of the Apostolic church. This was exemplified in the consequence he attached to the rite of Confirmation, in the preparation for which, according to the plan of the Episcopal Church, he was successful and blessed beyond any person I ever heard of.

Through the scandalous carelessness and irreverence with which in the last century the rite of Confirmation was frequently observed in this country, that unspeakably important service was worse than nugatory to those who outwardly conformed to it, and was treated with great contempt by Dissenters. But of late years the face of things in the church has been greatly changed, and the reasonableness of the requirement that Christians should consent to their Baptism is more felt, and the labours of the Clergy, and the charges of the Bishops, when the young are called upon to set their seal to their baptism unto Christ in their own persons, have been signally blessed of God. The study, however, of the proceeding and spirit of Dr. Bedell, in his devotedness to this part of his work, may be most edifying and encouraging to the clergy in all countries.

Dr. Bedell's attention to the young commenced in their infant schools, and was continued until the time when they were judged admissible to confirmation. His arrangements for that rite, and his lectures to the candidates who were about to sub-

mit to it, are referred to by a person who had been confirmed under his guidance; and the recollection of the holy influence that pervaded the whole assembly on the Sunday when he gave the concluding address to the young candidates, fills his heart with praises and thanksgivings to the Holy Spirit whilst he writes. About fifty candidates for confirmation were present, the confirmations being annual; and there was reason to hope that in every case they were about cheerfully, deliberately, and without reserve, to dedicate themselves to the service of God.

On the Sunday following, they assembled at the Communion table, and few scenes on this side of eternity could compare, says the narrator, with that for interest. I believe there are no clergymen who are seeking the teaching of the Holy Spirit, who could read the account given of the Confirmation Service in this memoir, beginning at page 143, without being convinced that Dr. Bedell was a bright and edifying example in his manner of conducting it, and without a deepening of their interest, and a quickening of their zeal in relation to that service, and an enlarging of their expectations of usefulness through it. As he respected the sacrament of Baptism, by requiring those who had been dedicated to God in infancy, to recognize that dedication, so did he with equal vigilance and love enforce upon the attention of his flock the merciful design of the Lord's Supper. The questions for self-examination given to each applicant for admission to the Lord's table, will, I think, commend themselves to

the consciences of ministers in England, and perhaps in substance may be adopted by many.

In the discipline which this faithful minister used with respect to the communion, we see enough done to secure under God's most merciful help, a communion of saints, and nothing done that ministers of the Church here might not also do if they had his love for souls and his piety. The increase in the number of communicants was, upon an average, forty a-year, during the ten years he laboured in Philadelphia, and he did not know, during that time, of more than six cases of actual return to the world amongst them, which must be attributable to the spirit of prayer which he so constantly encouraged in his people.

The season of Lent was observed by Dr. Bedell's congregation, by a daily meeting for prayer, usually at six o'clock in the morning, and by setting apart one day in every week, for fasting and prayer, as a suitable preparation for the deep contemplation of the crucifixion of Jesus Christ for our sins; and it was remarkable that those seasons of refreshing, through which numbers were converted to God, usually followed after this season of humiliation.

The church services, the sacraments, the worship of the house of God, these were the things that he desired his people should prize. He strove to teach them not to depend on himself, but on God; and the letter he wrote on this subject, when a substitute was about to occupy his place, may be instructive to us, as showing us that in attendance upon the house of God, we are to depend upon his blessing,

and not upon the talents of the minister who addresses us; and that any minister of God will be a minister of good to us if we look for God's blessing to our souls through his ministrations.

Although the ministerial life of Dr. Bedell is that which is chiefly presented to us in this Memoir, when the hour arrived that his public work was done, the dying Christian is presented to our view, and his heart laid open to our inspection. Then all is instructive still, edifying and solemn to the greatest degree, and we see him glorying only in the cross of Christ, and overcoming the last enemy through the blood of the Lamb and the word of his testimony. The introduction we have in these scenes to his wife, shows what a blessing God had granted him through life in her fellowship, and the narrative she gives of his last hours completes the interest of this Memoir, the publication of which may, I trust, be very beneficial to the Christian church. I hope it may be so; both to Dissenters from us, and to ourselves.

At this critical hour the clergy of the United Kingdom have need of every help to lead them to that devotedness to God which is sure to secure his protection. The chastisements of God with which they have been in some places visited, and in all places threatened, are rather tokens of his mercy than of his intention to destroy us at the moment when we are striving to serve him in simplicity, and in love; and associating to pray for an outpouring of his Holy Spirit, that we may be enabled to do so according to his word. If such a religion as that



of the true churchman, whose life is here related, were generally sought after by us in sincerity, in penitence, and in prayer, it would certainly be attained from the God of all grace, and the danger of the church would be overpassed. And because this Memoir exhibits a religion so sober, yet so fervent—so humble, and yet so effective and so entirely free from anything that can reasonably offend, I think it may be put by any clergyman into the hands of a brother in the ministry, as a book both safe and powerful, and calculated to assist in the duty we owe to each other to strengthen each other's hands for the Lord's work.

Having had the opportunity of reading the following work before its publication, I recommend it earnestly to the public, and pray that he, who being dead, still speaks in it, may still be, through it, a blessing to mankind, and help us, through evil report or good report, to live for the Lord, and to follow him as he followed Christ.

THOMAS SNOW.

*St. Dunstan's, Aug. 12, 1835.*

## INTRODUCTION.

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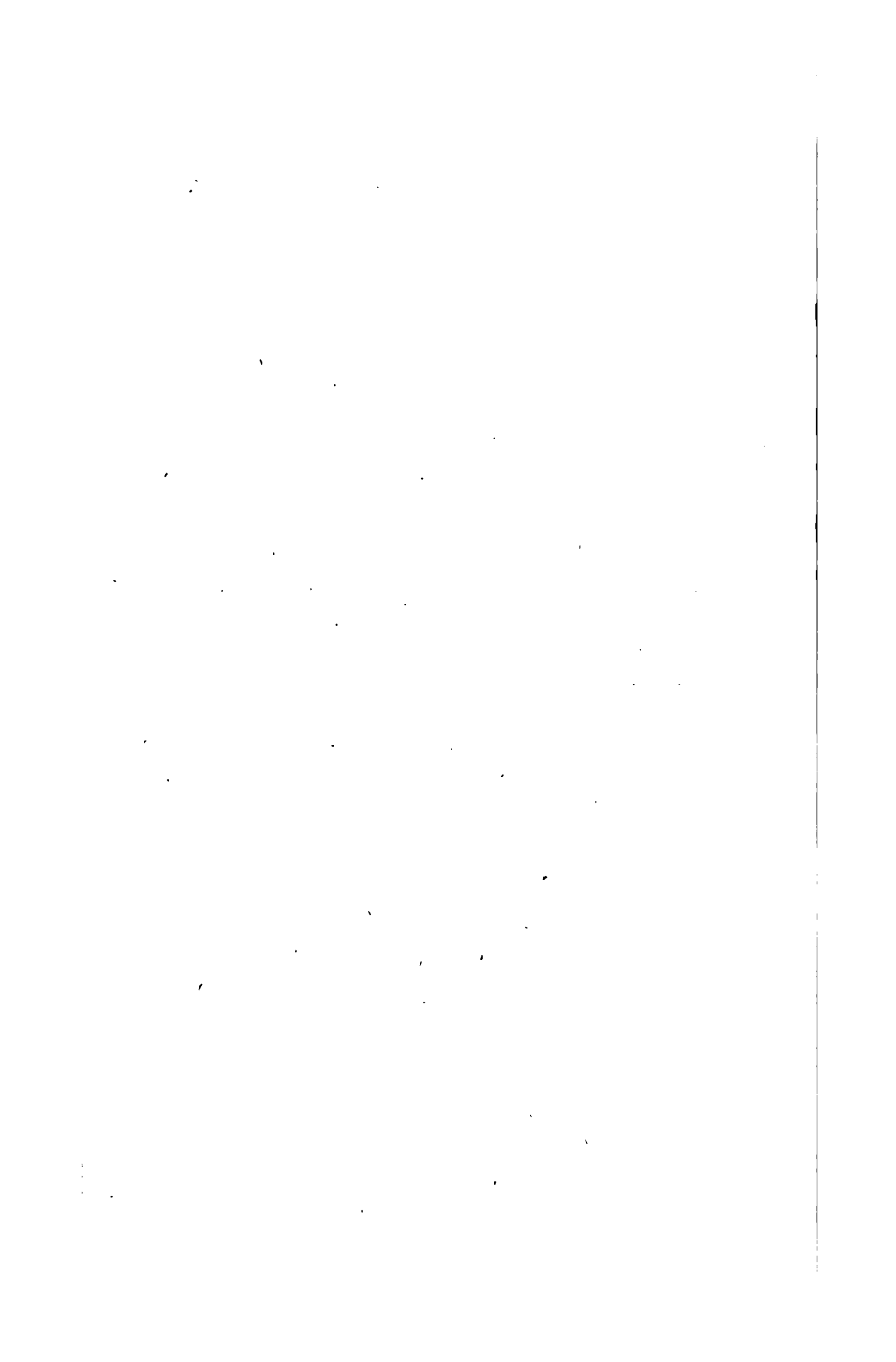
THE Biography and Writings of a Clergyman who has filled so large a measure of public notice as the subject of the present Memoir, may be expected to be a most interesting and valuable offering to the Church. Such was the extent of his popularity and fame, that few were ignorant of him ; such was his influence as a minister of Christ, that many were made partakers of permanent spiritual benefits through his instrumentality ; and such the variety and number of his written compositions, that much might have been expected to be recorded, calculated to develope his character, and to bring to light the circumstances of his life. In this expectation, however, there will be some inevitable disappointment. His known unwillingness to hear much said of himself, led to the destruction of all such notes as may generally be found among the papers of a departed minister

of Christ, opening a more accurate and intimate knowledge of the events of his own life. His letters, though he wrote many, have not generally been accessible to his biographer, and letters received by himself were never preserved. The sources of information which have been laid open for the preparation of his memoir, have, therefore, been few, and but a short time has been allowed the editor, amidst his own pressing pastoral duties and cares, to finish the preparation of the whole. The present is the best offering which, under such circumstances, he is able to make. He was induced, from two motives, to accede to the repeated requests of the family and friends of Dr. Bedell, that he would undertake the duty which he has here attempted to discharge. The first was, that he might give his utmost aid to the comfort and advantage of the family of a most beloved and tried friend, for whom all the profits of the work are designed. The second was, that he might exhibit fairly to the Church, the principles and character of this friend, and to his brethren in the ministry, an illustration of his varied practical usefulness and success. In the attainment of the first, there is every reason for hope that he will be gratified. Whether he has accomplished the second to the advantage of those whose benefit was designed, they must judge. In tracing the character and history of Dr. Bedell, candour and truth required a reference to facts, the

recollection of which will necessarily give pain to some. The editor hopes that in such references he has accomplished the object for which he watchfully laboured, to exhibit simply the actual character and principles of the subject of his notice, without impugning the motives or character of any from whom he differed. In the hope that the result of his efforts may be acceptable to his brethren in the ministry, to the congregation so much attached to his departed friend, and to the Church at large, he cheerfully commits it to them, feeling that however laborious has been the undertaking, it has been a most delightful privilege to be engaged in such continued and intimate contemplation of the character and ministry of one, whose uninterrupted friendship in life, was one of his choicest blessings, and whose example will be a light in his path while earthly being is preserved.

S. H. T.

*Philadelphia, April 13, 1835.*



## MEMOIR.

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GREGORY TOWNSEND BEDELL was born on Staten Island, in the harbour of New York, on the 28th of October, 1793. His father, Israel Bedell, was a man of true excellence of character, of a peaceful temper and spirit, and much beloved by those who were connected with him. He lived to see four-score years, to witness the full eminence and usefulness of his only son, and to receive many happy proofs of his filial gratitude and love. He died at Elizabethtown, in New Jersey, on the 30th of August, in the year 1830, in the comfort and confidence of a Gospel hope, and leaving behind him a character unblemished and unrepached. The mother of the subject of our present notice, was a sister of the Right Rev. Bishop Moore, of Virginia. She was remarkable both for her mental accomplishments and for her external beauty; adorned with a most amiable disposition; and kind and benevolent to the poor. She was early admitted as a communicant of the Protestant Episcopal Church, and honoured the doctrine of her Saviour by a consistent walk of faith and piety. She was

married late in life, and lived only until her son was nine years old.

It is said to have been the uniform and ardent desire of Mrs. Moore, the mother of Mrs. Bedell, that all her sons should devote themselves to the ministry of the Gospel ; a desire which was remarkably gratified by the gracious providence of God, in raising up from her sons and grandsons, not less than *five* preachers of the truth ; three of whom still survive to labour in their important vocation.

The subject of the present memoir was the only son of his parents. His father had three daughters, the children of a former marriage, who were in a most eminent degree affectionate and useful sisters to him, and were made in the hands of God, the main instruments in educating him for the work in which his life was so usefully employed. They were permitted to receive from him in return the most unequivocal proofs of his affectionate gratitude, and two of them survived to lament his departure from the earth.

Though in most instances we are able to trace in childhood the germs of the future character of the man, it is, perhaps, but rarely the fact that the brightest and most valuable traits in the mature character, are very early discovered. In the instance before us, however, we find remarkable evidences in his earliest life, of the same lovely characteristics which were so strikingly displayed in his subsequent career of excellence. From his infancy, he is remembered as a gentle and interesting child, making himself the object of universal favour and

affection in the family circle. His disposition was so amiable and equal, that he was scarcely ever seen to be excited by an angry passion. There was a sweetness in his voice, and a softness and delicacy in his manners, which attracted to him the love of all. His talent for music, which afterwards became so remarkable, developed itself very early in life. When but two years old, he could sing several tunes with accuracy, and at this infantile period, when taken to witness a military parade, his success in following the time of the martial music with a little drum which was slung upon his neck, arrested the notice of the bystanders with astonishment. From his childhood his constitution was delicate, and his nervous system painfully susceptible. His timidity and diffidence were so great, that for two years after the proper age for his instruction in school had arrived, he could not be persuaded to go, unless attended by his eldest sister, and was thus early led to seek for his amusements at home, and to avoid the society of other children, calculated to injure the moral influence under which his parents desired him to be educated.

These little characteristics of his childhood are interesting to us, as we have witnessed them in the operation of his succeeding life. They are less so, however, than some others which at this period were equally remarkable. He exhibited in his earliest years the evidence of that benevolence and liberality which were so prominent in his mature character, and which literally scattered through his



whole life, for the good of others, as fast as he was able to gather. Before he could speak with plainness, when the poor presented themselves at the door of his father's house, he would run to them with his little hands filled with articles of food, and unsolicited, press upon them its acceptance. So eager was this desire, that he could not be pacified unless he were supplied from the house, with the food which he sought, and his offering was received by those to whom it was made. His forgiveness of spirit was equal to his liberality. The same unwillingness to repeat the ill that he knew or heard of others, which marked him at all times as a man, distinguished him also as a child. This temper was beautifully displayed on one occasion, which is especially remembered by his family. One of his companions, in the hastiness of ungoverned anger at some small offence which he had received from him, ran into a blacksmith's shop, and seized a shovel of hot coals, which he threw down the back of this little child in the spirit of revenge. His dress was low in the neck, and the fire easily fell beneath it upon his flesh, and having to run a considerable distance to his home, his back was grievously burned, and many months passed before it was entirely healed. Yet when his father and friends made arrangements to punish the boy who had so cruelly injured him, he entreated with earnestness that he might be forgiven; and his friends could satisfy his importunities only by a reluctant consent. His strict adherence to truth, under all circumstances, became a general subject

of remark at home and at school, and preserved him through many difficulties which he was obliged to encounter.

In all these traits of character, he stands forth as a beautiful example of excellence in childhood, well worthy the consideration both of parents and children. The Spirit of God seems to have early guided him in the attainment and exhibition of such a character, as in its ultimate fruits highly adorned the Gospel of which he became a minister. The only son of a mother adapted in every respect, both in power of intellect and piety of heart, to direct his youthful mind into paths of peace and excellence, he had great advantages for the early formation of valuable principles of character. And though in his subsequent youth, he was comparatively thoughtless, but never immoral,—when we connect together his early sweetness of mind and temper, with his final course of usefulness to men, we cannot but feel the conviction, that the Lord was early sowing the seeds of spiritual life in his heart. We cannot indeed say distinctly how much he was indebted to this excellent mother, who was so soon removed from him, nor feel authorized actually to add his name to that long list which stands in the history of the Church, as witnesses to the worth and influence of maternal piety. But we ought not to notice the remarkable connexion between his early and later life, under the circumstances in which he was placed, without deducing the encouragement to fidelity in duty which they may gain from it, to whom God has been

pleased to give, both children to be guided to himself, and a real desire that they may become his children in eternal glory. A mother's instructions in the things of the Lord, and a mother's prayers for the spiritual blessing of the Lord, form the most valuable privilege and treasure which can be bestowed upon a child. "The promise is to us, and to our children."

In the year 1802, this valued mother was taken to her rest, leaving an animating example of piety to bless this only son, with whom she is now rejoicing in "a city not made with hands, eternal in the heavens." He was left to the charge of his elder sisters, of whom it is not too much to say, that in tenderness, affection and usefulness, they filled up to him a mother's place. Not long after his mother's departure, his father failed in business, and the family was in consequence reduced to very narrow circumstances in life. This unexpected change in their condition gave them peculiar distress on account of this much-loved child. They had nursed and cherished him with united affection, and had watched over the talents which he displayed, and the promise which he gave of future usefulness, with the deepest interest; and they were particularly anxious that he should be properly educated to be ultimately useful in the world. The hope of accomplishing this favourite purpose, appeared for the present to be frustrated. But that God who had appointed for him his future work, led him to the attainment of a preparation for it, in ways that he knew not; and it is truly instruc-

tive to see, how in all his course of life, the same hand was secretly, but surely directing him, to his final point of labour and usefulness.

God directed the heart of one, who had but little to spare of the goods of this world, to minister of her small substance to his present necessities. An aunt of his mother, a maiden lady, who was particularly attached to her, requested that he might be sent at her expense, to the Episcopal academy at Cheshire, in Connecticut. The object in this choice was not only the benefit of an education in that valuable school, then under the direction of the Rev. Dr. Smith, but also to separate him from the temptations so incident to the circumstances of a youth in a populous city. At Cheshire he became an universal favourite, and his father received great delight from the accounts of his correct deportment and improvement in study. Even at this period of his life, his name seems to have become connected with the ministry of the Gospel, and Dr. Smith used to say of him, in reference to his excellence as a scholar, and his purity of character and conduct, that he would be the Bishop Bedell of America, in allusion to the celebrated Bishop Bedell of Ireland,<sup>1</sup> a man as remarkable

<sup>1</sup> The following account of this distinguished man, is taken from Lempriere's Biographical Dictionary :

' In this high station, (Bishop of Kilmore and Ardagh,) Bedell behaved with that strong sense of propriety which his private manners so much promised. He exhorted his clergy to exemplary conduct and residence; and to show them his own moderation, he resigned the bishopric of Ardagh. His ordinations were public and solemn. Example was made to go hand in hand with profession in the great business of religion, and in a synod of his clergy which he

for personal excellence of character, as he was distinguished in ecclesiastical station. The points of resemblance in his character to this illustrious man in subsequent life, although the providence of God never exalted him to a similar station in the Church, were not a little remarkable.

While Bedell was at Cheshire, an incident occurred which afforded a beautiful illustration of the kindness of his temper. An anonymous letter was received by his father, accusing him of a very gross crime. His father, confident of the innocence of his son, sent the letter to Dr. Smith, by whom it was laid before the trustees of the academy. Upon an investigation of the case, the charge was not only proved to be false, but to have originated with one of the scholars, who, in a spirit of anger,

convened for reformation, some canons were enacted, excellent and conciliatory. A strong advocate for the Church, he always abhorred the persecution of the papists, and supported the justice and rights of his cause, by the arms of meek persuasion, not of virulent compulsion. The liturgy, as well as the Bible, was translated into Irish, and every method pursued which might inform and enlighten the minds of a rough and uncivilized peasantry. So much exemplary meekness did not go unappraised. When the country was torn by rebellion in 1641, the Bishop's palace was the only habitation in the county of Cavan, that remained unviolated. Malice, however, prevailed; the rebels who declared that the prelate should be the last Englishman driven from the country, demanded the expulsion of the unfortunate men who had fled to his roof for refuge, and when he continued firm to his refusal, he and his family were seized and sent prisoners to the Castle of Cloughboughter. The horrors of confinement, and more particularly the misfortunes of his country, however, broke his heart; he expired on the 7th of February, 1641, in the house of Dennis Sheridan, a Protestant, to whose care he had been intrusted. His memory received unusual honours from the rebels, who, in a large body, accompanied his remains, and fired over his grave in the Church-yard of Kilmore, with all the homage due to a worthy man, a pious Christian, and an exemplary prelate.

selected this method of revenge, and addressed the letter to the father of Bedell. The trustees considered the offence of such magnitude, that they expelled the offender from the academy. Bedell, though so much injured by him, pleaded earnestly that he might be forgiven, and permitted to remain. He desired to have his own character cleared from the charge of guilt, but had no wish that the person who had injured him should be punished. How valuable is the example of such kindness, to others who may succeed him! If, in mature life, they would follow in his path of excellence, let them learn, with him, to be gentle, affectionate, and forbearing in youth.

Bedell remained about two years at Cheshire. Then the means upon which he had depended for support again failed, and he was obliged to return home. On his return, the following letter from Dr. Smith to his father, which we have found accidentally preserved, accompanied him,—

*‘ Cheshire, April 3, 1805.*

*‘ SIR,*

*‘ Your son will hand you this. I have thought it advisable to send him home one week before the end of the session, as there is a disorder prevalent here, to which I suspect he is inclinable, from his tendency to have colds and a sore throat. For particulars I refer you to himself. Townsend has given me entire satisfaction, and I scruple not to say, that he bids fair to be a first rate scholar. Nor is his disposition less interesting to me, than his*

capacity. I cannot refrain giving merit and good conduct this testimony of approbation, and more especially so, as we have had some students who have merited our highest censure.

‘ I am, most respectfully,

‘ WILLIAM SMITH.’

After his return from Cheshire, all his hopes of obtaining a liberal education seemed, for a time, to be frustrated. But again the Lord opened his path before him in a method before unlooked for. His eldest sister, with whom he had been an object of very great affection, resolved to devote the whole of her little substance, which had been saved amidst her father's misfortunes in business, to the education of this favourite boy. It proved to be a sum just sufficient to meet the expenses of his collegiate education, and she has felt and expressed always, the highest satisfaction in the full recompense which she subsequently received in his character, for the consecration of all she had, to his preparation for ultimate usefulness to mankind.

In 1807 he entered Columbia college, in the city of New York. Soon after, however, his feeble constitution seemed quite inadequate to the prosecution of his college studies. They became very oppressive to him; and overcome by his own weakness, and despairing of his ability to gain the education which he desired, he begged permission to give up his classical education, and to turn his attention to some other pursuit. His indulgent father was ready to yield to his wish; but his sister, inflexible in her

purpose, induced him, by persevering persuasion and argument, to remain at his studies, and to finish his collegiate course. She was thus made the single honoured instrument of keeping him in preparation for the work which was given him to do; and he never failed in after life, when the circumstance was alluded to, to express his sincere gratitude for her determination. During the whole of his college studies, however, his infirm health placed a very serious obstacle in his way. His strength failed amidst sedentary habits, and in continued application to study; but this was over-ruled to lead him to the acquisition, at this period of life, of a very remarkable power of mental abstraction, the exercise of which characterized his habits of study through the whole of his succeeding life. This habit, with the aid of a very retentive memory, and a systematic arrangement in the discharge of all his personal duties, enabled him to accomplish great results, with comparatively little effort. To this habit of study he refers in the following extract from a letter of a later date than our present narrative, in reply to a friend, who had supposed him not sufficiently attentive and industrious in his studies.

*March 10, 1816.*

\* \* \* 'Your first request is, that I would devote more time to my studies. Now, the fact is, that I study much more than you may imagine; not so much in time as in degree. My mind has become, by habit, accustomed to the most intense application while it is employed, and I can study more in one



hour, than a person whose mind has not been thus disciplined, can study in three. While in study, I can totally abstract myself from every concern, and upon this abstraction, depends almost entirely the impression that is left on the mind. This is philosophically explanatory why no longer portion of my time is devoted to study. Another reason is, that my health will not permit long application. After studying intensely for one or two hours, my head is sensibly affected, and I am obliged to walk for the purpose of carrying off all unpleasant sensations.'

Notwithstanding the infirmities of his health, his rank as a scholar while in college, was highly respectable. His quickness of mind, and liveliness and originality of conception, gave him great advantage in classical and literary studies, though manifestly not in the same degree in the more severe class of his college pursuits. His talent for original composition was quite unusual for a youth of his age. Some of the productions of his pen during this period of his life, would not be discreditable to writers much his seniors. Many of his college exercises have been preserved, and it is highly interesting to trace through them the same characteristics in style and thought, which distinguished the valuable productions of his later life. There is the same vein of delicate humour and wit, the same exhibition of cheerfulness and liveliness of temper, which have always marked even his graver writings, and which, while they add a peculiar charm to all his compositions, form an attribute so distinguishing,

that his works would be easily recognized by one familiar with his style, without the addition of his name.

While he was remarkably fond of original composition, and acquired, as is here seen, an uncommon facility in this branch of education, he paid great attention also to the cultivation of a talent for public speaking. To this he was particularly devoted, and gained thus an instrument of influence which was employed for purposes of great usefulness in his subsequent life. He possessed, undoubtedly, great natural powers in this department, and he manifested his judgment and wisdom in improving them. In this he may be considered particularly an example; and his attention to the improvement of his powers in oratory, may be prominently exhibited to the imitation of youth preparing themselves not only for the pulpit, but also for any other department of life. In our country, every youth of talent and correct deportment has all the avenues of usefulness and influence opened before him; and no employment, even in the lowest mechanic arts, should be allowed to divert from the proper cultivation of the mind and address, those who have been endowed with powers which may be made productive of good to others. But especially in the case of young men preparing for the pulpit, is attention to the habit and ability of public speaking indispensable. Whatever may be the improvement of the mind, and the acquisition of knowledge, it becomes in the pulpit almost useless, without a reasonable facility of expression, and a distinct, intelligible,

and impressive enunciation. The peculiar attributes of Dr. Bedell's oratory will be noticed in the proper place. The subject is here referred to simply that it may be seen how early he commenced that attention to its claims which resulted in such ripeness of excellence in the fulfilment of his ministry of the Gospel.

Soon after his graduation at college, in 1811, he commenced his preparation for holy orders under the direction of Dr. How, one of the assistant ministers of Trinity Church, New York. At this interesting crisis of his life, it would be highly satisfactory to have had some adequate evidence of the development of that religious character which is so essential to a proper entrance on his holy work. But of this testimony we are entirely destitute. There is reason to believe that his own views had been turned towards the ministry from his childhood, and it is very certain that the wishes of his family were concentrated upon the same point. But at the time of the actual commencement of his preparation for it, there was no especial expectation of it in their minds, nor were they aware of any particular impressions of religion upon his own. His first attendance with them at the Lord's table, of which he had given them no previous notice, and which accordingly, in some degree, surprised them, was the first evidence which they received of any actual determination of his mind upon the subject of personal religion. He was remarkably averse through his whole life to the communication of his own feelings. Even with the most intimate com-

panions and friends he abstained from conversation referring to himself, and it was only as they were drawn from him with some degree of skill and perseverance, that such statements were ever made at all. The knowledge of this accounts to us for this ignorance of his state of mind and plans of conduct at this period of his history, even in those who were the most intimately connected with him in life. Destitute as we are of adequate information, in reference to the state of his mind as connected with these new circumstances of life, we have abundant reason to fear, from the very great change which subsequently occurred in the whole system of his views on religious subjects, as well as from his habits of life after he had entered upon a preparation for the ministry, that there was a great deficiency in him of proper seriousness of character and principle in reference to this important step. And we cannot but adore the forbearing providence of that God who wisely and mercifully guided him through unexpected paths, to the adequate preparation for that high sphere of duty and usefulness which he ultimately attained; exhibiting thus his unsearchable riches of mercy to this individual soul, and his kindness and bounty to the many hundreds to whom this one was made the effectual messenger of grace and salvation.

His buoyant and animated temperament, and his graceful and agreeable manners at the period of life which we are now considering, made society attractive to him, and himself attractive to others. He was thus led into much of that gaiety of habit and

amusement, which so generally marks the associations of the young in the higher classes of society in large cities. He was never at any period immoral in his habits, according to the standard of men, but he was very destitute of a serious mind, and of what he would have himself subsequently considered as satisfactory evidence of religious character. Much as it ought to surprise us, that a young man should ever be encouraged to present himself as a candidate for the ministry without manifest evidence of a renewed and spiritual mind, such, it must be confessed, was at the time in which he was thus received, far too generally the fact in the church. His own views upon this great subject, it is well known, became entirely corrected, and he looked back with sorrow and shame on the inconsistent state of mind and character with which he had approached the sacred office. During his course of preparatory studies, all that can be said of him is, that his standard of religious character and responsibility was not lower than that of many other young men at the same time under his circumstances, a time at which, it must be acknowledged with much sorrow, that worldly conformity was but too generally tolerated in Christian professors, and both communicants and ministers of the church were allowed, without discredit, to mingle in amusements injurious in their tendency, and positively sinful in themselves. Happy was it for Mr. Bedell, and happy for many souls beside, that the Spirit of the Lord brought him subsequently to a knowledge of his sin, and a total change in his

character and habits! Happy will it be for his younger brethren, if, in looking forward to the same high office, they will receive the benefit of his later experience, and avoid the early course of folly, by which he purchased it so painfully for himself. There can be but little danger of the attainment of too much spirituality of affection, and too great separation from the frivolities and corrupting influence of the world, for those who have professed to give themselves up to God, and especially for those who have separated themselves for the ministry of the gospel of Christ.

Mr. Bedell resided in the city of New York until he was prepared for orders. He was allowed here to enjoy the particular kindness and friendship of the Right Reverend Bishop Hobart, for whom, at this time, he entertained an affection and respect amounting, in his own expression, to adoration. The views in which he was educated for the ministry, were especially those with which Bishop Hobart's name has become identified in the American church, and of the truth of which he had at this time no doubt. So great was his veneration for the judgment of this distinguished man, and so accurate did he consider his views of doctrine, that he was accustomed, subsequently, to say in reference to his early ministry, that during its first years he 'preached Bishop Hobart.' Circumstances afterwards led him, through the providence of God, to an examination of these views, and to the assumption of the very different ground which, in his useful ministry, he was known to occupy. But though he

honestly followed out his own convictions of duty, in this important matter, no circumstances ever changed the affectionate kindness with which he regarded the friend by whose judgment he was guided in his early life.

He was ordained Deacon by Bishop Hobart on the 4th of November, 1814, within one week after he had attained the canonical age. His very uncommon powers as a public speaker immediately arrested much attention. In reference to his first sermon, which was preached in Christ Church, New York, on the Sunday after his ordination, under circumstances of much bodily indisposition, it was remarked by a distinguished gentleman present, that 'he seemed as much at home in the pulpit as if he had been born there.' Through the winter and spring after his ordination, he was engaged in a journey through some of the southern cities; and the recollections of those with whom he then associated, exhibit him as a general favourite in the circles which he visited. His musical talents, added to his peculiar vivacity of spirit, and cheerful pleasantness in conversation, made him every where acceptable as a companion; while much admiration followed him in his public appearances in the pulpit. But there are no recollections which bring to light, at this period of his life, those useful and sanctified traits for which the Christian's eye searches the character of the youthful minister of Christ, and which, in connexion with his brilliant and attractive powers of mind and person, would have been esteemed so especially precious, and so adapted to

influence others for their good. The impressions made upon the memory of his hearers, by his public addresses at this time, were very marked. But they were those of admiration for man, not of submission and love to God. Though twenty years have now passed by, many who heard him then in public, are still found to speak of him as very wonderful in his talents as a public speaker. Poor indeed, however, will be a retrospect confined to the mere admiration of men, before the judgment-seat of Christ, for the minister of Jesus. His only crown of rejoicing is the souls who have been brought, by his labours, home to God. If he have not this, he is far better without the other.

After his return from this tour, he received invitations from several different quarters, to engage in the duties of a parochial minister. For a little time he hesitated in regard to an opening which was presented to him in one of the southern states. But he subsequently determined to accept the charge of the church at Hudson, on the North River, to which place he removed in the commencement of the summer. His first sermon in Hudson, as the minister of the church, was delivered on the 4th of June, 1815, from the 41st and 42nd verses of the 5th chapter of the Acts: "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name; and daily in the temple, and in every house, they ceased not to teach and to preach Jesus Christ." In this sermon, in which his particular subject was 'Gospel preaching,' we find just those partial and imperfect



views of divine truth, which a knowledge of his previous course and character would have led us to expect. But there is also a spirit of seriousness, in the contemplation of his own duties, which shows us, even then, the incipient guidance of that Spirit who was eventually to lead him into all truth.

An incident, which has been communicated by a highly respected brother in the ministry, the Rev. Dr. Henshaw, of Baltimore, will be interesting here, as giving, in some degree, an insight into the instrument of producing this manifest increased seriousness of spirit, as well as, perhaps, of much assisting the subsequent entire alteration of his religious views.

‘On the Sunday after taking charge of St. Ann’s Church, Brooklyn, I preached two sermons upon the ‘nature and effects of evangelical ministrations.’

‘Mr. B., then, I believe, a candidate for orders, or recently ordained, was an attentive hearer of these sermons; but I have reason to believe that there was little in their doctrines or spirit that was congenial with the views then entertained by him. About the time, however, when he was invited to take charge of the church in Hudson, he borrowed those sermons and retained them several weeks. It struck me as a remarkable circumstance at the time, considering the difference in our views, and I could not but cherish the hope, and offer the prayer, that the Lord’s hand might be in it, and that it might be overruled for good. Whether the hearing and subsequent perusal of those sermons produced

any effect upon the views and feelings of my young brother in the ministry, in reference to the spirit, the responsibility, and the duties of the pastoral office, it is impossible for me to say ; but I have always entertained a hope, that divine grace was then opening his mind and preparing his heart for the reception of those evangelical doctrines which were afterwards so precious to his own soul, and of which he was for many years a living witness and successful advocate.'

The full opening of his mind to those great principles of doctrine which marked his later ministry, appears to have been very gradually attained, and yet it may be decidedly traced through the whole of his subsequent preaching. And though he had evidently undergone a radical change in his views of divine truth before he left Hudson, even so late in his life as through his whole ministry in Philadelphia, we have seen the enlargement of his mind still progressing, and his preaching growing every year more simple, apostolical, and evangelical in its character, as he approached the glorious termination of his course.

To gain a proper apprehension of this change in his views, as exhibited in the alteration in his style of preaching, it will not be uninteresting to compare some extracts from this first sermon, as it was preached in Hudson, and as it was again preached as the introduction of his labours at Fayetteville, a little more than three years after. Our first extract is in reference to the opposition of men to gospel

preaching. As the sermon was preached in Hudson, the following passage stands :

‘ Here then it is that our exertions are apt to be mistaken, and our well-meant endeavours attributed to motives of an uncharitable nature; and he who feels it his duty to preach the terrors of the Lord, is often stigmatized as unfriendly to the comfort and the social happiness of man. Did we, indeed, seek to make men pleased with themselves and with us, our task would be infinitely more easy, and then our continued, reiterated discourse should be, “ Let us eat and drink, for to-morrow we die.” But when we think of our obligations; when we remember that it is ours, through the blessing of God, to prepare the way by which men may attain the happiness of heaven; and that if any are dashed to pieces amidst the rocks and quicksands which it was our duty to point out, we are to be answerable: it is surely not only our duty, but our interest, by motives the most powerful, by exhortations the most urgent, not only to save the souls of those who hear us, but also to shield our own from the sentence of condemnation. Therefore it is, that our duty to God is to be regarded, rather than deference to man or man’s judgment, and any imputation is far better than that of an unfaithful servant.’

In preaching the same sermon at Fayetteville, beside some important corrections in the preceding passage, the following is introduced immediately to succeed it :

‘ I am aware, my brethren, that in those doctrines of grace which I shall feel it my duty to preach,

there will be many particulars which ever have and ever will meet the opposition of the carnal heart : for when we seek to hold up men to themselves as they are by nature, the picture cannot fail to be displeasing ; and when we preach that godly sorrow which brings the sinner to the foot of the cross, and works repentance not to be repented of ; when we speak and urge that change of heart by the power of the Holy Ghost, which is essential to salvation, every evil principle in the bosom is to be overcome, pride will raise the standard of its opposition, and fight boldly the battle of its master, and it is grace alone which can conquer it. I shall strive to preach the truth without offence in the manner ; as it regards the matter, my friends, I have but little hope that it will fare better than it always has. It has never been cordially received till grace has prepared the way.'

The following passage forms the conclusion of the sermon as it was preached in Hudson :—

'I trust, brethren, that the connexion now commenced will give rise to feelings which shall render my services not the mere discharge of duty, but the exercise of friendship ; and it will be my endeavour so to order my conduct and conversation among you, that I may gain, not only the approbation of your lips, but what is dearer, what is infinitely more valuable to the heart endued with the least sensibility,—your attachment, and your love.

'I am, at least, to expect your cordial co-operation in any thing which shall tend to advance the interests of the kingdom of our common Master, the

Lord and Saviour Jesus Christ. In the public worship in the sanctuary, I shall expect your attendance; in the ordinances of the Gospel, your devout participation; and above all, let me beseech you, that when your prayers are addressed to the throne of grace, you remember him whose constant occupation it shall be to labour for your good, and to pray to God for your temporal and eternal welfare; so that when the great Judge shall make up his account, and we shall all meet before his throne, you will be able to answer unto God for the strict performance of your Christian duties; and I, in the joy of my heart, to exclaim, 'Father, these are they which thou hast given me.'

To this, with some alterations in its language, the following was added, when the sermon was preached in Fayetteville:—

'To that period, my beloved friends, to that period of deep and of solemn interest, I would direct your attention; for there the everlasting condition of our souls must be finally determined. It is a matter not more serious to me than it is to you, that this Gospel which I preach is, on the authority of God, established as a savour of life unto life, or of death unto death. If you receive this Gospel from my mouth as but the idle wind which you regard not; if, instead of seeking to profit by its sacred instructions, you continue careless and unconcerned, oh what an awful deficit must there be in your final settlement. I speak it in the fear of my soul, that this Gospel which I preach must appear as a witness against those who, having lived under

its sounds, have yet died without the experience of its saving benefits. Oh, my friends, "seek ye the Lord while he may be found, and call upon him while he is near."

'Do but earnestly seek an interest by a living faith in this Jesus Christ, whom I have sought and under the blessing of God will yet seek to preach, and all will be well. The Church shall be edified, and walking in the fear of God, and in the comfort of the Holy Ghost, be multiplied; and you, redeemed, and sanctified, and saved, by this same Jesus and his grace, shall be numbered among that great multitude, who, having gone to Zion with songs and everlasting joy, shall surround the throne, and the theme begun with you on earth, be perfected in heaven. "Blessing, and honour, and glory, and power, be unto him that sitteth on the throne, and to the Lamb for ever and ever."

In the comparison of these extracts, the enlightened reader will not fail to see how much, during his short ministry at Hudson, his views of truth were enlarged, and his adaptation to the great work of "teaching and preaching Jesus Christ," was improved. For this, we cannot but look up to the Holy Spirit of God as the great source of the inestimable benefit, and ascribe to him the glory of thus teaching and qualifying the chosen instrument of so much ultimate good to men. The progress of this change in his views of truth, during his ministry at Hudson, we shall be able to mark with some distinctness as we proceed.

When he entered upon the duties of his ministry

at Hudson, he seems to have become aware of the importance of his office and duties, and he laid out for himself a scheme of labour which was much in advance of those who were around him. He established Sunday Schools in the Church, and opened a Bible class for persons of all ages, instructed by himself. These institutions, which have since become so extensive and important, were at that time almost unknown. There were few Sunday Schools in the United States in operation so early as 1815, and still fewer Bible classes for persons of adult years. He met with some opposition in his efforts, for their efficacy was much disputed. He persevered, however, in these valuable plans, and was gratified in finding very happy results from his efforts among the congregation committed to him. When his subsequent important instrumentality in these departments of ministerial exertion, which will be exhibited in his succeeding history, is considered, it cannot but be interesting to know how early his attention was called to them; and that as his mind was receiving light in the truth of God, his heart was expanding with the desire to communicate the benefits which he gained to others. His preaching while at Hudson was frequent, generally as often as three times on the Lord's-day, in his own church, or others in the vicinity. Nor was it altogether without effect. The church flourished, temporally, to an important extent; and spiritually, in a good degree, under his ministry. His popularity as a preacher was very great, not only there, but also in New-York, which city, as the residence

of his family, he frequently visited. His visits to the city were anticipated by many with great pleasure, and frequent messages of eager inquiry for the time at which they might be expected, were received by him. He became a general favourite in the churches of the city, which were always full, and sometimes very crowded when he was expected to preach, and his popularity increased as his ministry became more decided, and he learned "to know nothing save Jesus Christ, and him crucified."

In the year 1816, on the 29th of October, he was united in marriage to Miss Penelope Thurston, of Hudson. Of this lady, though she still survives him, it is but duty and justice to say, that God thus gave to him a most faithful, competent, and affectionate friend, one whose kind care and assiduous attention were successfully devoted, until the very closing of his eyes in death, to the promotion of his usefulness, the increase of his comfort, and the melioration of his great sufferings and protracted sickness; and whose duties in this connexion have been rewarded with the undoubted prolonging of his ministry, with the high estimation of his friends, and with the sure approbation of his Lord. The offspring of this marriage are a son and daughter, both living, and worthy of a deep interest in the affections and prayers of the many friends who so much and so justly loved their lamented father. In connexion with his marriage, an evidence of his peculiar attachment to Bishop Hobart may be noticed, in the fact, that he postponed that interesting ceremony for a con-



siderable time, in order that it might meet the convenience of the Bishop to officiate in a crisis of his life so interesting to him. This fact will add interest also, to the circumstances which now come up before our view, requiring an impartial record.

In tracing the change which was occurring in the religious views and plans of Mr. Bedell after his settlement at Hudson, some facts are present to us which evidently furnish clear delineations of its progress. The establishment of the American Bible Society in 1816, was one occasion on which a manifest change in his state of mind was developed. The opposition of Bishop Hobart to this Society, from the time of its formation, is well known. It is no part of our present duty to consider the abstract propriety of this opposition, or to regard it any further than as a fact, the truth of which of course will not be questioned. This opposition led to a temporary controversy of considerable interest, in which the judgments of the clergy and laity of the Episcopal Church were found much divided. At the first occurrence of this question, the opinions of Mr. Bedell entirely accorded with those of Bishop Hobart upon the subject involved. A further examination of it, however, led him to question their accuracy, and furnished the first occasion which witnessed his hesitation in following out to their full extent the judgments of his diocesan. He found himself here compelled to differ from him, and it may serve to show the peculiar boldness and decision which were always united

with his amiable and passive spirit, that he was prepared, on this important question, to acknowledge the change in his views, and take the opposite side to one in whose judgment he had so much confided, and whose affection he valued so highly. But to this stand he found himself, through the grace of God, to be adequate, and the circumstance so painful to his sensitive spirit at the time of its occurrence, was made the instrument of leading him to a still farther course of independent examination for himself. The result of this examination was the gradual and entire change of his views on many important questions to the standard to which they were ultimately conformed.

Another circumstance, which is remembered by his family as having produced a very strong impression upon his mind, and as having exercised a decided influence in the change of his course of ministry; and of his associations in the church, was the mild and satisfactory correction by a brother in the ministry, already referred to, of an error into which he had fallen, and of a misrepresentation which he had received and circulated in regard to that brother, and the developement of other views and habits of thought and action to which the explanation led. In referring to this circumstance, that gentleman says, in a letter from which we have already given an extract :

‘ I recollect having spoken to him during a session of the General Convention many years ago, about a statement which I was informed he had made on board the steam-boat in coming from New York to

Philadelphia, that I had held a prayer-meeting or some public service in the parish of another clergyman without his consent, and had especially prayed for the conversion of the rector, as "a blind leader of the blind." He investigated the case, and found the statement which he had been made the instrument of propagating, to be an unfounded calumny. The conversation which took place between the clergyman referred to, Mr. Bedell and myself, together with the result of his inquiries into the facts of the case, might, by the blessing of God, have exerted a powerful influence in changing his views of the principles and men "every where spoken against," as it was not a very long time afterwards that he fully and decidedly espoused those views as his own.'

About the same time at which this incident occurred, another circumstance took place in his affairs, which is intimately connected with the change through which his mind was passing, and was made to exercise a most important influence upon the whole course of his subsequent ministry. It had been always the ardent and cherished wish of himself and his family, that he might gain an ultimate settlement in the ministry in the city of New York, the residence of his large circle of family relatives. The prospect of gratifying this desire seemed near and certain, at the time of which we speak : and he looked forward with much pleasure to the door that seemed to be opening before him. Bishop Hobart himself came into the family circle, and proposed that Mr. Bedell should

resign the Church at Hudson, and accept the station of one of the assistant ministers in Trinity Church, New York, which had then recently become vacant. An invitation to a station so important, and of such promising usefulness, at this period of his ministry, was in a high degree flattering to him, and showed in what estimation his talents as a preacher were held. He assented cheerfully to the proposal, as fulfilling all his desires in regard to an ultimate settlement, and soon made arrangements with the Vestry at Hudson, upon which the charge of that Church was resigned, amidst the universal regret of the congregation. But while every circumstance seemed to favour an early removal and the full accomplishment of his wishes, amidst the very packing of his goods in preparation for the change, an unexpected obstacle proclaimed, that such a step was not His will, who was ordering all his ways to ultimate usefulness in the church. A letter was received from the Bishop, entirely inexplicable at the time, stating simply that something had occurred which rendered the change inexpedient. No explanation of the difficulty was ever made to him on the part of the Bishop, though from another quarter he subsequently discovered the reason for this unexpected change in his feelings and wishes. It was represented to Bishop Hobart, that Mr. Bedell's views on some important points of doctrine advocated by him, had undergone a change, and especially that he had become opposed to the Bishop's views in relation to the Bible Society. This information caused the unexpected letter al-

luded to from the Bishop to Mr. Bedell. But, painful and embarrassing as was this disappointment, it only furnished an occasion for the exhibition of that loveliness of temper which was so remarkably his uniform characteristic through life. On his next visit to New York, his affectionate and friendly feeling and deportment towards the Bishop were found unchanged. He visited him without any apparent recollection of the injury which he had sustained, and without asking for any explanation or even alluding to it. Nor in his subsequent life, though they became so widely separated in opinion and conduct upon the most exciting questions of Church policy, was he ever heard to speak of the Bishop but with kindness and respect.

Mr. Bedell was thrown, by this circumstance, into a very painful situation. His little family was dependent upon himself; and his connexion with the people among whom he had ministered, and from whom he derived his support, had been terminated in the expectation and promise of this new arrangement, in which he had been entirely disappointed. The Vestry of the Church at Hudson exhibited, however, no feeling but that of affection and respect towards him. They invited him immediately to renew his connexion with them, and to resume the charge of the congregation. To this request he acceded, and was engaged in his further connexion with them for some months. But feeling that the ties which had bound him to this people were not so easily to be reunited, as they had been severed,

and fearing the influence of a declension of the spirit of mutual confidence, he kept himself waiting for the opening of some other door of usefulness in the ministry. Under these circumstances, Bishop Hobart was also made the instrument of sending him out into the extensive field which he subsequently occupied.

In the summer of 1818, a member of the Vestry of the Church in Fayetteville, N. C. was in New York, commissioned to engage a minister for that Church. On his application to Bishop Hobart for information in the discharge of this appointment, the Bishop directed his attention to Mr. Bedell of Hudson. The result of the information which this direction elicited, was, that immediately on the return of the gentleman referred to, to Fayetteville, an unanimous call from the Church was transmitted to Mr. Bedell. This unexpected demand upon him, agitated and distressed his mind. It opened to him a field entirely new, very remote, and never before considered. He must leave his native territory, which he had never left before, to dwell among entire strangers. He must withdraw the prop of an only son from his father bending under the weight of years. He must dwell in a southern climate, the effect of which, upon his own health, and that of his wife, must be dreaded, and amidst circumstances peculiar to that portion of our country, not congenial with his own feelings or principles. But though he hesitated much during his consideration of the call, when he came to the conclusion that it opened to him the path of duty, he delayed no

longer. He gave up all his cares to God, and determined to follow at once in the way by which he was leading. He had been ordained a Presbyter in July, 1818, and in October of that year, he removed with his family to his new field of pastoral labour in Fayetteville.

In this place he was instituted as the Rector of the Church, and entered with diligence and zeal upon a field of labour entirely new. The Episcopal Church in North Carolina was at this time composed of but few and scattered members. In Fayetteville a congregation had been collected by the Rev. Bethel Judd, who had been with them for a short time previous to this, and under whose labours they had commenced the erection of a house for public worship. When Mr. Bedell removed thither, the building was still unfinished, and the public services of religion were performed in the hall of the academy. Here he preached his first sermon in October, 1818, from which we have before given some short extracts. He was now entirely removed from early friends and associations, in a portion of country where the few ministers of his own Church were very widely separated from each other, and where he was obliged to consult and determine and to act in the concerns of his ministry entirely alone. These circumstances were made the occasion and instrument of developing his mind, and giving firmness and character to all his principles.

We have seen him in his short ministry at Hudson, undergoing a strongly marked change of

views and habits. He came to Fayetteville with the full benefit of the education and experience through which he had been thus led, and entered upon a new field of duty with a new style of preaching and a new system of ministerial action. Although the change in his religious views and feelings had been gradual, as noticed in his previous course, it exhibited itself very decidedly in the commencement and through the whole course of his ministry in Fayetteville. His great and unceasing desire now was for the spiritual conversion of his people; and for the attainment of this he did not cease to "teach and to preach Jesus Christ." He laboured and prayed for a reviving spirit of piety in the Church. Besides the stated services of the Lord's Day, he established a weekly meeting for prayer and the exposition of the scriptures at his own house. He gave himself up to the great work he had undertaken, of leading sinful men to the Lord Jesus Christ. He instituted here also his favourite instrument of good, and that to which his heart was peculiarly given to the very last of his ministry, Sunday schools and Bible classes; and not only engaged others thus in the labour of Christian instruction, but attended to a weekly Bible class himself for adults of every age. He was in this method literally abundant in labours, and his character and usefulness as a minister of Christ, soon became extensively known and appreciated throughout the United States.

His efforts to do good were not confined to his own congregation. He set himself, and with much



success, to fulfil the precept given by the Lord to the Israelites in their captivity, "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof ye shall have peace."<sup>1</sup> When he removed to Fayetteville, the members of the Episcopal and Presbyterian Churches were much separated, and, in some cases, violently opposed to each other; so much so, that all mutual intercourse between some families had ceased on this account. He became at once the peace-maker between them; associated himself upon the most friendly terms with the minister and members of the other denomination, and thus was the instrument of restoring the dominion of harmony and concord, and of giving a new impulse to the religious character and spirit of the members of both congregations. This mutual sympathy and co-operation was rendered permanent by a society which he formed for purposes of benevolence, the members of which were composed of the different denominations of Christians. This, by bringing them together on common ground, for reciprocal assistance and support, removed the jealousies and tendency to conflict which had before existed, and gave them a consciousness of their common interest, and the claims of a common cause. This society held its meetings at his own house every month, and its annual meeting always in the Episcopal Church. The principle upon which he acted in the establishment of this society, was

<sup>1</sup> Jeremiah xxix. 7.

maintained by him through his whole subsequent life. While he was devotedly attached to the principles of the Church of which he was a minister; peculiarly exact and regular in the discharge of all the services which he felt to become him as her minister, according to the promises of his ordination; and while he laboured for the prosperity and extension of the Church to a degree unsurpassed by any cotemporary, he was fully satisfied that there was ground for religious effort, which he might easily and happily occupy with other denominations of the Lord's people, without any relinquishment of his own rights or obligations as an Episcopal minister. He had not been educated in such views, nor during a considerable portion of his previous ministry had he acquired them, nor during any part of it had he been able to bring them, as he wished, into operation. But when the American Bible Society was formed, his attention, as we have seen, was called to this point. He saw no difficulty and danger for the Episcopal Church in the union with that enterprise. To similar institutions he gave his influence and efforts with the same readiness of feeling, and continued always afterwards to rejoice in entering upon any undertaking for good to men, in which the painful and discouraging divisions in the Christian Church might be forgotten, and all the followers of the Lord be united in a common interest and common labour of love.

The ministry of Mr. Bedell in Fayetteville was immediately distinguished for its evangelical character, and for its successful results. The new

church was completed and occupied in the commencement of the winter succeeding his removal to the place, and a large and united congregation was soon collected to worship in it: The impression and effect which was produced here by his ministry may be gathered from the following extract from a letter of a highly-respected gentleman, then a member of the congregation:—

‘ I have been trying to revive my remembrances of him at that period, and although I can bear strong and willing testimony to his eminent piety; his charitable and kind deportment towards other classes of Christians; his efficient services in the pulpit, and his courteous and blameless life in society; yet my memory furnishes few details that can be of any use for the purpose you mention. Indeed, soon after he rendered, with so much kindness and sympathy, the services at the death-bed of my beloved sister Sarah, my attention was forcibly diverted by preparations for my voyage to Europe.

‘ Though young, and comparatively thoughtless, I was not unobservant of the sensible effects of his ministry upon the community. You will remember, with the exception of the short ministry of the Rev. Mr. Judd, that Mr. Bedell’s was the first that the people of Fayetteville had ever had in the Episcopal Church, and although the congregation had been organized by his predecessor, yet it was under his ministry that the cold materials seemed to receive life and feeling. He attracted many to the Church,—some aged individuals, who had scarcely ever been seen within a Church.

‘ Mr. Bedell drew many worldlings and careless livers to his Church by the animated and impressive style of his oratory, and made them regular attendants by his earnest appeals to the heart, by his own obvious piety, and by the forbearance and Christian charity, and the manner with which he treated the peculiar doctrines of his Church, which was inoffensive to the casual hearers of a different persuasion. He seized all occasions for arresting the attention of the thoughtless. If a death occurred in the place, some appropriate and solemn remarks on the following Sabbath were made to carry a salutary warning to every heart, and the occasional sermons which he preached on Christmas Day and New Year’s, (which days had never been so observed before this,) were impressive and solemn.’

The remaining portion of the letter from which the above is extracted, contains a delightful account of an incident which occurred in Mr. Bedell’s ministry, in the summer succeeding his removal to Fayetteville, and which, as exhibiting God’s blessing resting upon his labours for the good of souls, becomes of peculiar interest to us in this period of his history. We insert the account in the language of the letter:—

‘ But my personal knowledge of Mr. Bedell commenced in August, 1819, at the time of his kind attendance on my dying sister; and for his services on that occasion, I have ever felt grateful to him, and thankful to God for the merciful and wonderful results which seemed to flow from them. As such incidents rarely occur under the ministry of any

man, I will relate it more minutely, not trusting to my memory for the details, but will avail myself of letters written at the time to an absent brother.

‘To appreciate the extraordinary manifestation of God’s grace and power in her triumphant death, it may be necessary to premise something of her character; and to feel the full force of the expression that she used on her death-bed, ‘Oh, I have suffered a great deal in this world, but I would suffer again ten thousand times for this hour of happiness,’ it will be requisite to understand the severe and varied trials through which she had passed in her short career. She had been left an orphan at the age of twelve years, (the eldest of six children, to whom she supplied, as far as it is possible, the place of a mother, tenderly and faithfully,) married early from a mere impulse of the heart; soon lost her health; buried four infant children, and was subjected to domestic trials of the most distressing nature. She was full of sensibility, and early in life cheerful and ardent, but misfortunes had long since chilled down her temperament, until her heart-broken appearance was evident to every beholder.

‘She rarely spoke on the subject of religion, and when she went to the communion table, she seemed oppressed by a sense of her unworthiness to such a degree, that she was visibly distressed and indisposed for days afterwards. During her protracted ill health she was very wakeful at night, and several times, in the darkness and silence of midnight, she was found upon her knees at the bed-side, too feeble to get back without assistance.

'We had so long and so often seen her very sick, that it was not till the evening of the 18th August, 1819, that the hope of her restoration forsook us; her respiration then became difficult, and it was too evident that death was indeed at hand. It was suggested to me that Mr. Bedell had better have some appropriate conversation with her, and administer all the consolation in his power.

'I went immediately to him, and he kindly came at once, about eight o'clock in the evening. The weather being warm, her bedstead had been placed in the centre of a large room, with a piazza before it.

'To his question of 'how she felt,' she replied, 'as a miserable sinner;' to which he rejoined, 'we are all miserable sinners, and it was well that she could realize it.' To his appropriate remarks she listened with deep attention, but seldom spoke. He asked her, if he should pray; she answered, 'certainly.' He then knelt by her bed-side and uttered an extempore prayer, during which she often groaned, and her countenance indicated the deep anguish of her soul. Mr. Bedell left the room, and she clasped her hands, and appeared to be praying most fervently to herself. On seeing him through the windows walking in the piazza, she sent and requested him to pray again, and it was during this second prayer that the very remarkable change in her took place. By this time, many relatives and friends and servants had collected around the windows, and in her chamber, to witness the closing scene, and while with deep emotion and sympathy

we stood watching her emaciated countenance, so full of pain, anxiety, and misery, suddenly it became radiant with happiness, and lighted up with seraphic smiles. She struggled to suppress her transporting emotions until the prayer was finished, when, after a short pause, she broke the silence, and thrilled every one present with exclaiming rapturously, 'Thank God! how happy I am; let me arise and praise God for what he has done for my soul.' A relation in the room (supposing her delirious) said, 'keep her down;' when she replied, 'No, aunt; no one can keep me down when God gives me the power to rise.' She was then supported by pillows in bed, and with an uplifted countenance, beaming with rapture, she gazed ardently, as if she enjoyed a vision of the unveiled glories of heaven. She had no adequate language to express her emotions. She exclaimed, 'How lovely my children are, especially Sarah Jane,' (this was the only child that had lived long enough to be baptized,) and she seemed by her looks to recognize others among the throng of blessed spirits.

'You may conceive how mute with awe and astonishment we stood, conscious that a scene was then before our eyes which mortals seldom have witnessed, sensible that we were indeed in the presence of God, and that heaven itself was brought near to us, though visible, alas! only to her. She said with fervour, 'Oh, what a good God I have! Why don't you all serve him?' Her eye resting on me, she said, 'My dear brother, won't you be a

Christian? Won't you promise me?' And to a cousin she said, 'This life is but a state of probation, prepare for a better world.' To my sister Isabella, who was weeping, she said, 'Oh, do not weep for me, you would not have me back?' when Mr. Bedell remarked, 'If it is God's will to raise you from that sick bed; you must be resigned.' She turned to Mr. Bedell, and said, 'Mr. Bedell, you have been an instrument, in the hands of God, this night, of saving my soul: words are inadequate to express my thanks to you, but you will be rewarded tenfold for it in heaven.' She often expressed herself thus: 'I have suffered a great deal in this world, but I would suffer again ten thousand times for this hour of happiness.' She called a female friend to her, and said, 'You are the only person that ever conversed with me on the subject of religion, let me kiss you for it.' She then drew her to her, and put her arms around her neck. To her husband she said, 'My dear husband, I wish I could take you to heaven with me; I wish I could take you all with me.'

'She asked Mr. Bedell to sing a hymn. He selected, 'There is a land of pure delight,' &c. She joined in, and though often interrupted by phlegm, she would renew the song, and strained her voice to its utmost strength. When she had finished the two lines—

'Not Jordan's stream, nor death's cold flood,  
Shall fright me from the shore.'

She added, with uplifted eyes and clasped hands,  
'No, Lord! Death has no fears for me.'



'Death, indeed, seemed "to be swallowed up in victory." She was frequently urged to lie down, but she said, 'Oh, let me talk while God gives me power to talk.' She at length yielded to entreaties, and laid down. She continued in a peaceful state of mind all night, spoke seldom, and slept more than usual. On the following morning she rallied her strength for the last exhortation to her husband, and in a low tone seemed to be pleading earnestly with him. She was heard to say, 'Promise me, my dear husband.' She became weaker and weaker during the day, her memory failed, and at nine o'clock in the evening of the 19th of August, she gently breathed her last.

'Mr. Bedell remained with us the most of three days, his family being out of town. His kind sympathy fell upon hearts softened and subdued by affliction. We afterwards attended his Church, and my sister Isabella became a communicant. Associated as he is in our minds with our departed sister in that wonderful scene, we can never lose the sense of his piety and happy instrumentality.'

The following is an extract from one of Mr. Bedell's letters to his wife, who was absent at this time on a visit at Hillsborough, N. C. In the previous part of the letter he describes the striking scene which just has been related; this portion unfortunately has been mislaid and lost, the letter having been written upon two sheets of paper. The remainder contains an interesting development of the state of his own mind at the time of this occurrence, and shows how remarkably and happily

God had led him to a knowledge and acceptance of the great principles of Gospel truth. It is a subject of unceasing regret that so few of his letters have been preserved by his correspondents, and thus so much of the private exhibition of his character has been placed beyond our reach.

*' Fayetteville, August 1819.*

' After having been engaged in these things both in contemplation and in writing, you cannot but suppose that I feel no interest to enter into a detail of common matters. By the permission of God, I hope to be able next week to talk to you of these things.

' In the enclosed letter of S——, <sup>1</sup> you will find that to all appearance God has been dealing mercifully with her in bringing her to a sense of her danger, and a conviction of sin; that it will be carried on by him who hath begun the good work, until it terminates in conversion, is my hope and prayer. O how valuable is the soul, and how precious its Redeemer! Give yourself in sincere prayer to him, and be assured, upon the word of him who will not deceive, you shall in no wise be cast out.

' Shall I say that I have been taught from these things? I know and feel my own unworthiness, and the sight of these things animates my devotions, and warms and quickens my love. Oh that we all might know the exceeding sinfulness of sin, and go to the foot of the cross with our hearts deeply

<sup>1</sup> A sister of Mrs. B.

humbled. I have extended this letter further than I intended. I must stop, for I am fatigued.

‘I think of setting out on Monday next with Col. Ash. If I do, I shall not see you till Wednesday. If I travel alone, and am prospered, I shall be with you on Tuesday evening.’

Some expressions in the preceding extracts present very clearly to us the manifest change through which the mind of Mr. Bedell had passed in regard to some points referred to. In reference to the use of extemporaneous prayer, this change of views is evident. In some sermons which were preached upon the subject of ‘forms of prayer’ at Hudson, we find very strong expressions in condemnation of the habit of extemporaneous prayer, and the entire denial that such prayer could ever be made acceptably to God, or without the vain repetitions referred to by our Lord in his sermon on the mount. When this course of sermons was preached subsequently at Fayetteville, though there is no change in his views, as indeed there never was, in regard to the expediency and importance of a form of prayer for the public worship of the Church, all the expressions of condemnation of extemporaneous prayer are omitted, as not necessary to his argument, and not according with his state of mind ; and the caution is repeatedly given that his remarks are not to be interpreted to the reproof of this habit in other Christians, or the use of it by ourselves on other occasions than those for which the form of prayer has been prescribed. In reference to this point,

the views which he entertained, and upon which he practised at Fayetteville, remained his permanent convictions to the end of his life.

No clergyman of the Church more highly valued the Liturgy than he, and no one could be more regular in its use as the form of public worship for the Church. But upon private occasions, and in meetings for social worship, he felt himself at liberty, and this liberty he always used, to lead the worship of others without a form.<sup>1</sup>

<sup>1</sup> It is in no small degree interesting to us to record, in connexion with the above remarks, a circumstance which occurred many years subsequent to our present point of history, but which is so precisely accordant with what has been here said, that it comes in with peculiar fitness.

The last public address which Dr. Bedell ever delivered at the meeting of any benevolent society, was at the formation of the Bishop White Prayer-book Society, in Philadelphia, in February 1834. He offered the following resolution—'Resolved, that the lapse of ages has but tended to strengthen the conviction, that the Prayer-book is one of the distinguishing excellences of the Church, to which, under God, is mainly attributable her remarkable exemption from false doctrine, heresy, and schism, in times past; and her prospect of unity, peace, and concord, for the time to come.' In advocating this resolution, after showing the fact, that the Episcopal Church is thus free from these evils, and has this prospect, and that this freedom is attributable to the use of the Book of Common Prayer, he thus concluded his address—'I will mention what some may consider a little heterodox, but as we are here harmoniously assembled this evening, we may make a little allowance to each other's failings. I have no objections to social prayer-meetings, and extemporaneous prayer. But I have one curious incident to relate. A Presbyterian gentleman from Rochester was once at a prayer-meeting in my lecture-room, and subsequently said to me, 'I have attended several prayer-meetings of Episcopalians, and I do think those who are pious in the Episcopal Church, pray better than any people I have ever heard.' Shall I tell you my answer? It bears exactly on the point before us. 'My dear sir,' said I, 'Episcopalians have been so much in the habit of praying in the language of the Prayer-book, that they cannot make bad prayers.' And this is a fact. It is more difficult for a pious Episcopalian to make a bad prayer, than a good one. Now, sir, on all these grounds, this resolution expresses my feelings, and I heartily rejoice at the establishment of this society. I want to

In the foregoing extract of his letter to Mrs. Bedell, the Christian reader will see how much enlightened his views had become upon the great subject of the sinner's conversion to God. And when the date of this letter is remarked, it having been written in the first summer of his residence at Fayetteville, the fact will appear very evident, that his mind had become fully settled upon the great principles of Christian truth, and his system of ministry had become entirely changed at this early period of his history. With views of truth like these, so clearly expressed as they were afterwards in his habitual preaching, the results of his ministry are not without adequate instrumentality. He was thus made the means of conversion to hundreds who will undoubtedly be stars in his crown of rejoicing for ever.

In the autumn of 1819, shortly after the interesting circumstances described in one of the preceding letters, he was himself visited with violent disease. From this he recovered in a few weeks, but it sufficiently proved the unfavourable influence of the climate upon his constitution, and laid the foundation with him for much serious suffering. Successive attacks of ague and fever, endured both by himself and his wife, made it more evident in each succeeding year, that he could not long remain to labour in that portion of country. Through the summer of 1821, he was absent with his family on a visit to

see the Prayer-book in the hands of all. It recommends our Church where she is not known, and makes her more loved where she is already known. May God speed the efforts of the institution now to be organized.'

their friends in the northern states, in consequence of their ill health, and returned in the autumn of that year to Fayetteville, in a good degree improved. He came to the conclusion, however, in which all his friends seem to have concurred, that it was quite indispensable for him to remove to a more northern settlement. And in the spring of 1822, the determination for this removal was carried into effect. He had resided in Fayetteville three years and a half, and in that time had witnessed the rising of the church under his care to eminent prosperity and usefulness. The congregation had greatly increased in number; the number of communicants had become also much enlarged, and many seals had been divinely affixed to his ministry in the conversion of souls to Christ, even among some of the most influential citizens of the place. He had become deeply attached to this flock, and participated most keenly in the sorrow which was felt by them, when the separation appeared inevitable. His reputation and influence in the diocese were so established and extended, that a committee of gentlemen waited upon him with the request that he would remain among them, and accept the office of their bishop. His own feeble health, however, absolutely required the projected departure, and he felt entirely inadequate to remain, even in reference to such an opening for usefulness. He left the church in a most flourishing condition, and the whole community united in their tribute of respect and affection for his character and ministry. A member of the Society of Friends has stated, that in passing

through Fayetteville shortly after his removal, he could meet with none, even on the business for which he was there, without hearing expressions of commendation upon his character, and of deep regret for the loss which they had sustained. This people never ceased to cherish for him the warmest affection. While he lived he maintained a constant reciprocation of expressions and acts of friendship; and after his death, they transmitted to his widow, through the following letter of their Rector, resolutions most affectionately expressive of their recollections of him, and their gratitude for his services.

*' Fayetteville, Sept. 18, 1834.*

*' MY ESTEEMED FRIEND, MRS. BEDELL.*

*' Other considerations that a mere compliance with the request embodied in the above resolution of my vestry, powerfully incline me to send you a letter of condolence upon the recent afflictive dispensation which has lacerated your breast.*

*' You were all once resident within this parish. Here the labours of our departed friend were put forth. Here are living seals to his ministry. Here you are all held in sweet remembrance. Where is the breast among us that does not deeply sympathize in your severe bereavement? Still, my dear Madam, under our affliction, let us not be unmindful of the truth, that he who made the sun, "made the stars also," and that a host of these diminutive lights combine to soften and enlighten the gloom which they cannot dispel. And O, how many considerations, furnished by inspiration, combine to*

alleviate, at least, the affliction which it is the will of God you should endure. Consider the world from which our friend has departed; an "evil world," labouring under the curse of its maker. Consider the "corruptible body" from which our friend is delivered; a body "sown in weakness." Consider the conflict which has ceased for ever, his conflict "with principalities and powers." Consider, moreover, my dear Madam, the maturity of our lamented friend, for the enjoyment of that "crown of righteousness which the Lord, the righteous judge, shall give him at that day." Consider his deep and unwearied devotion to the cause of the Redeemer "who loved him and gave himself for him;" his noble testimony to the power and sufficiency of Christ for life and salvation. Truly, he who "made the stars also," hath not less originated in his blessed word, innumerable considerations to cheer and to sustain your mind under the gloom of its bereavement. If from considerations of comfort in relation to the deceased, we turn to survey the cluster which hangs over his offspring, we shall be no less cheered with the promises which illumine the sacred word. When has the seed of the righteous been forsaken? When has not the Father of spirits more than filled the chasm which his providence had created? What, though periods of seeming indifference, long and dreary, have intervened, the Father in heaven has never failed to vindicate his truth. A redeeming spirit has gone forth. Its energies have arrested the seed of the righteous; they have repented under its influence, believed the gospel,



and will doubtless vindicate the faithfulness of him who hath promised to the fatherless his own divine guidance and affection. Not to your own mind, my dear Madam, will there be wanting many endearing considerations to enliven the gloom which cannot be dispelled. In relation to yourself, you will doubtless see, in this afflictive stroke, but a more infallible mark of divine love. Dry is the rod, indeed, but we know that in the sanctuary it can be made to bud and blossom and bring forth fruit, no less conducive to your own spiritual welfare, than to the glory of him who is the "husband of the widow," her defender, her present peace and never-ending reward. With the kindest regard to yourself, to Miss T——, and to the children, allow me the place in your remembrance, of a friend and brother in Christ.

‘JARVIS B. BUXTON.’

When Mr. Bedell had determined that it was his duty to remove from North Carolina, the city of New York again presented the chief attraction to his mind. *There* were all the associations of his youth, and chiefly there the various ties which united him to others in life. His aged father, disqualified by his infirmities for contributing any thing to his own support, and his sisters, whose affection for him had ever been requited with the most assiduous attention, were anxious for his residence amongst them, and much of the comfort of the whole family seemed dependant upon his ability to gratify this wish. To this point all his plans at this

time were directed. These beloved relatives were necessarily looking to him for their pecuniary support, and through the whole remainder of his life their wants were never disappointed. In this great duty his heart was much engaged. When, amidst his own infirmities, he sometimes expended larger sums than usual on means calculated to benefit his own health, he would say, 'Life has few charms for me, oppressed with the weight of this languid body, but upon the continuance of my life, how much do the comfort of others depend; six of my dearest earthly objects the Lord has seen fit to cast entirely on my feeble efforts for support.' He cheerfully sustained this burden, and out of the income which he received as a minister of Christ, beside the whole expense of the annual support of his father and sisters, he secured a life annuity for his father in the event of his surviving himself. Such proofs of filial gratitude and love are too exemplary and valuable to pass unnoticed. How truly did they exhibit that spirit which the Lord conferred upon him in an eminent degree, "seeking not his own things, but the things which are Jesus Christ's!"

While he was making arrangements for his removal from Fayetteville, he received a letter from the Rev. Benjamin Allen, of Philadelphia, urging him to pay a visit to Philadelphia, on his way to New York. There was a vacancy in the United Churches in that city, for which Mr. Allen was very desirous he should be heard as a candidate. This vacancy, however, being filled before the departure of Mr. Bedell from Fayetteville, his atten-

tion was called by the same reverend brother to a plan for collecting a new congregation in the same city. In reference to this plan, Mr. Bedell thus writes to him :—

*‘ Fayetteville, March 26th, 1822.*

‘ You speak of an effort to build one or two new churches. I would suppose there might be room for them in Philadelphia, but as to their ever being built, that is quite another matter. Episcopalians generally have the reproach of being backward, and they have not the zeal and activity of other denominations, who seize on every opportunity. I hope it will not always be so. It is my intention, God willing, to be in Philadelphia on the first or second Sunday in May, and as I probably shall not find a situation altogether agreeable to my feelings immediately, I should be willing, after I have placed my family at Hudson, to return and spend a few weeks with you, for the sole purpose of giving what portion of leisure I may be master of, to the furtherance of any views in Philadelphia which the friends of the church may deem important. And whether it should ultimately be of any benefit to myself or not, it would gratify me to assist, by any means in my power, the establishment of a new church. I would be willing to go so far as to promise, that unless I should be engaged, and receive a call elsewhere, I would render such occasional assistance through the summer, as might tend, through the blessing of God, to the general good. Write to me, and let me know more dis-

tinctly what the views of the people are, in reference to any new establishment.

Your affectionate friend and brother.'

About the middle of May, Mr. Bedell arrived in Philadelphia, and in a few days received an invitation to remain for a trial of his ministry there, from a few gentlemen who made themselves responsible for his pecuniary support for one year. In accepting this invitation, he not only yielded all his cherished wishes to find a sphere of duty for himself in New York, but also encountered the great sorrow which his father felt in this disappointment of his hopes. This is referred to in the following letter from him to Mr. Allen:—

*'New York, May 27th, 1822.*

**'MY DEAR BROTHER,**

'After a very pleasant journey, we reached here on Saturday by 10 o'clock; and we had a very disagreeable scene to pass through, when my father learned that I had determined to go to Philadelphia. At nearly the age of the good old patriarch, and in a similar state of feeling, he was almost ready to say, "all these things are against me." I trust, however, that he will find, as did the patriarch, that God orders his dispensation for the best.

'The only fear that is entertained on any hand by my friends, is, that those engaged may get *lukewarm* and not go on. I do not fear it myself; and, under God, I am perfectly willing, in their good faith, to cast in my lot among them. I would say

again, that it is extremely important that no time should be lost in commencing. The Lord be with you. Your friend and brother.'

It is delightful to record, that this aged man did find his apprehensions disappointed, and lived for eight years more to witness the excellence, eminence, and prosperity of his son, and to be fed and sustained by him too, as the patriarch was by his Joseph in Egypt. In proceeding to relate the efforts of Mr. Bedell in this new sphere, we cannot better pursue our course of history from this time, which was the result of this year's labour in which he was thus engaged, than in his own language. The extracts are from a sermon preached in St. Andrew's Church, June, 1833, ten years after the completion of the edifice, and the first collection of the congregation.

'After a residence of four years in one of the Carolinas, circumstances, the details of which would be uninteresting, induced me to seek a residence in a climate which I considered more congenial. In the month of May, 1822, I reached this city on my way to New York, and being hospitably entertained in the family of my friend, the late Rev. Benjamin Allen, I was induced to remain and officiate for him in St. Paul's Church, which I did three times on Sunday.

'On Monday morning some of the leading members of that church did me the favour to call, and request that I would delay my journey to New York for a few days. To this proposition assent was

given ; and on the Wednesday or Thursday following, the same gentlemen came with the proposition that I would establish my residence in this city for one year, they pledging themselves for my support, and to an effort to erect a church of which I should be the pastor. This, of course, being entirely disengaged, was considered as a decided indication of Providence as to the course of duty, and the offer was accepted. During a few weeks subsequent to this, the Rev. Mr. Allen, with the gentlemen already alluded to, were actively engaged in ascertaining whether it would be practicable to build an additional church. They had no doubts as to its necessity, and although much reproached and opposed by some who were not capable of taking large views as to the interests of the Redeemer's kingdom, they determined that they would carry on the work. After many meetings, in which the blessing of God was continually sought to aid their counsels and endeavours, it was determined to purchase this lot ; and although the funds to which they could confidently look, did not, in the aggregate, amount to 10,000 dollars, the work was believed to be agreeable to the will of God, and in faith it was commenced. The great burden of responsibility rested upon two gentlemen, one of whom departed this life before the work was completed, the other lives, and holds at this day one of the only two offices of honour which the church can give. Delicacy forbids me to say more, yet I cannot leave the subject without this remark, that whatever of public service he may live to render,

this house will be the proudest memorial of his public spirit, for it was carried on with the contingency of great personal sacrifice. The same may be said, though in a subordinate degree, of every individual concerned in this incipient undertaking. But they nobly persevered, and the result of their perseverance I need not at this time consider.

‘On the 9th day of September, 1822, the corner-stone of this church was laid by the Right Rev. Bishop White, with appropriate religious ceremonies, the Rev. Mr. Allen having, as the earliest friend of the church, been called upon to pronounce an address upon the occasion. This address, with other documents, was placed in a cavity of the corner-stone, that stone lying under the north-east corner of the building, excluding that portion which is called the portico. From the time of the laying of the corner-stone, the work steadily and rapidly proceeded, till on Saturday, May 31st, it was ready for consecration. This solemn act, by which this house became for ever set apart and dedicated to the service of the living God, was performed by the Right Rev. Bishop White, himself preaching the appropriate sermon.’

During the year in which the church was in the process of erection, his time was occupied in the collecting of a congregation, and uniting and moulding the energies of those who were to be connected with him in his future efforts. He preached among the different churches through the summer, generally, as we find by his records, as often as three times on each Lord’s Day. In

all the churches of the city he was welcomed as a preacher, and his services were gladly sought, for occasions when there was a special desire to make an impression upon the mind of the community, or to enlist their interests in any proposed object. Probably no clergyman of any denomination has ever acquired and sustained, in the city of Philadelphia, so large a share of public admiration and acceptance as a preacher, as Dr. Bedell. This was the fact upon his very first removal to this city. Wherever he was expected to preach, a large assemblage was sure to be present, and few, it is believed, went away disappointed.

In the autumn of 1822, he commenced a regular service for the benefit of his own congregation. This was held for a time in the Masonic Hall. Subsequently, and through the succeeding winter, the vestry of St. James's Church, with great liberality, granted to him the use of their house of worship on Sunday evenings. And when these services were closed, preparatory to his entrance upon the new church which had been erected, they permitted him also to solicit a collection for the benefit of his new enterprise. His preaching during this year was eminently useful. His powers as an orator attracted very general attention, and the directness and freedom with which he preached the great truths of the Gospel of Christ, constituting, in a great degree, an advance upon the general style of preaching previously heard, was made, by the Spirit of God, especially effectual in the conversion of souls to God. His reputation, which had spread far and



wide in the church while he was at Fayetteville, prepared the way for great interest in his efforts, and much inquiry for them, when he came to Philadelphia; and few could attend his ministry and listen to his powerful appeals without impression. One striking incident, among others, may be recorded as an evidence of the power which attended his preaching at this time.

On one of the Sunday evenings during the winter in which he was preaching at St. James's Church, a dissipated young man was passing the church with a number of gay and thoughtless companions, when their attention was arrested by the sound of the preacher's voice. Some of the company exclaimed, 'Come, let us go in and hear what this man has to say, that every body is running after.' He vociferated in reply, 'No, I would not go inside of such a place, if Jesus Christ himself was preaching.' On another evening, some weeks after, this young man was again passing the same place, and the former invitation of his thoughtless companions occurred to his mind. Being alone, and with no particular object in view at the time, he resolved to indulge a momentary curiosity, if he could effect it without being observed. On opening the door, he was awed by the solemn silence of the place, though the house was excessively crowded. Every eye was fixed upon the preacher, just rising to commence his discourse. He mingled in the crowd without fear of observation; but his attention was suddenly arrested, and he was rivetted to the spot, by the solemn annunciation of the text—"I

saw a young man void of understanding." His conscience was smitten at once by the power of truth. The sermon proceeded, and he became more and more convinced that he was the "young man void of understanding." A view of his profligate life passed before his eyes, and for the first time he trembled and was humbled under the consciousness of his sin. He heard the sermon through, and was the last person to leave the church. He gazed with an intense interest on the preacher, until he, with the congregation, had passed out of the church. He found himself alone in the house before so crowded, and walked slowly out and returned to his home, conscience presenting to his astonished view, the awful picture of ruin in this world, and eternal perdition in the world to come. He had early imbibed the awful principles and adopted the habits of French infidelity, and he had these, with all their connecting circumstances, to oppose him in the new views which he had been compelled to take of himself. But the Spirit which had aroused him in his folly, led him to a persevering attendance upon the ministry of him who had been the chosen instrument of awakening his mind. His proud heart was made to yield. He cast away his besetting sin, and made a surrender of himself to a life of virtue and holiness. He subsequently made a profession of faith in the Lord Jesus Christ, and of personal devotion to his service, and has been made a seal of God to the apostleship of this valued minister of Christ.

Another interesting incident, though of a some-

what different character, may be introduced, as occurring in the same year. A lady in South Carolina, who was well acquainted with Mr. Bedell, accidentally mentioned his name in the presence of a respectable Presbyterian clergyman, who, attracted by his name, asked if she knew him. On her replying in the affirmative, he took her by the hand, and said, 'I must be better acquainted with you, for I am exceedingly interested in him.' She asked the reason of his peculiar interest? He answered, 'The last summer I was in Hartford, Connecticut, when he visited that place, I attended his preaching on every occasion there, and am indebted to him, under God, for making very lasting impressions on my mind, and altering, in a very important manner, my views of religion. It would be a great gratification to me, and, if I were able, I would willingly undertake the journey to Philadelphia, for the purpose of hearing him preach once more.' When this circumstance was related to Mr. Bedell, not long after it had occurred, he remarks, in reference to it, in a letter to Mrs. B., 'It is exceedingly gratifying to me, and must be so to you, for of all the sources of gratification which a clergyman can have in this present world, that of being useful is the most abundant, and I am hearing every day of persons on whose minds serious impressions have been made. Let these remarks, however, be between ourselves, and let God have the glory, for "Paul may plant, and Apollos water, but God alone can give the increase."'

With such evidences of the acceptance and power of God attending his ministry, and with his unusually attractive manner as a public speaker, it is not surprising that much attention should have been awakened by him. By these continued labours he prepared the way for the opening and occupation of his church in the ensuing spring, and the community around were found to appreciate the worth of his services, and prepared fully to sustain the effort of private enterprise and responsibility which had been made in the erection of the house of God in which he was to preach the truth of Christ. On the first Sunday of June, 1823, Mr. Bedell preached for the first time in St. Andrew's Church. A large congregation immediately took possession of the church, which continued to increase in numbers until the whole house was fully occupied, and many were unable to gain the accommodation in it which they desired. On the day after it was opened for public service, the sale of pews amounted to 33,000 dollars, and from that day sales were gradually effected, until the accommodations of the church were all disposed of. Of this subject it is sufficient to say, that the temporal concerns of this establishment were at once, and have always since been, in the highest degree prosperous.

At this point we enter upon a new and the chief department of the ministry of Mr. Bedell, a portion of it, for which his whole previous ministry seems to have been in a good degree preparatory, and in which his labours were a course of uninterrupted and wonderful success and usefulness. It is a

period, however, which is not so much to be traced by distinct events, as by characteristic principles. His health, which had suffered much in the climate of Carolina, had become considerably improved. He was still, in comparison with others, a feeble and delicate man, and never released from a large amount of bodily sufferings. But for four years following the commencement of his labours in St. Andrew's Church, when compared with his succeeding years to the close of his life, he was in moderate health, and able to accomplish a very great extent of pastoral labour and public duty. From his entrance upon his duty as a pastor in this important field of labour to the close of his life, his history is entirely identified with that of his church. The success with which he laboured in it has been abundantly manifested by the results which have been produced. The eyes of the whole community, not only in the city in which he lived, but in the Episcopal Church throughout the United States, have been turned with deep and inquiring interest upon this instance of successful labours. No Episcopal Church in the United States has exceeded this in spiritual or temporal prosperity, and very few have been able at all to equal it. The influences of the Holy Spirit have been seen to rest abundantly upon it, in the numerous conversions of sinners to God, and in the united and energetic efforts of professing Christians for the promotion of the great objects of Christianity among men. The clergy have looked upon the ministry of Dr. Bedell as remarkable for its very successful character, and

have desired to understand more intimately, the instrumentality which was employed to produce the important results which have been seen to be attained. One great object of the present memoir is to attempt an adequate exhibition of his system of ministry, in answer to the inquiring spirit with which its course has been observed by those who have witnessed it. This cannot perhaps be better done than by tracing successively his efforts and plans in the various departments of his pastoral duty, through the eleven years in which he was connected with this important Christian enterprise. Such a course will be likely to exhibit his ministry as a whole ; and as he could truly say, in reference to his labours as a minister of Christ, " this one thing I do," it will be adapted also to display the history of his own life in the circumstances which distinguished it to its close.

His method of preaching, which had become in a great degree formed and settled at the time of his removal to Philadelphia, though it improved and advanced in its excellent characteristics in every subsequent year, as his own experience and knowledge were enlarged, was in many points very peculiar. Probably no ambassador for Christ ever adopted a system of preaching better calculated to arrest the attention of an audience, and to guide and inform that attention aright, than the one which he selected. He habitually dwelt in his sermons upon those great truths of the Gospel revealed in the redemption of sinners through the obedience and death of the Lord Jesus Christ,

which were given to make men "wise unto salvation." These truths he exhibited in a singularly clear, intelligible, and faithful manner, as the sermons which have been offered to the consideration of the public, will manifest. They were the unceasing source of comfort and strength to his own soul, and he delighted to present them to others in a manner which should make them perfectly plain and intelligible to all. This was the chief peculiarity of his preaching: He ceased not, in the most direct and simple manner, "to teach and to preach Jesus Christ," the peculiar intelligence of redeeming love for sinners, as the appointed instrument in the divine hand of everlasting good to their souls. The necessity and danger of man as a lost being, the wonderful grace and power of "God manifest in the flesh," as the sinner's glorious substitute and Saviour, were his theme in public and from house to house. He was never wearied in the consideration of these truths himself, and he feared not the wearying of others by their repeated declaration. Christ was "all in all" in his addresses to the souls of men. No sermon of his could be heard, without the opportunity to gain from it a plain and distinct delineation of the sinner's wants and the Redeemer's grace, and a knowledge of that blessed path in which the wayfaring man need not err. Connected with this remarkable directness in the exhibition of the truth, there was in his style of composition, a simplicity which never soared above the understandings of the illiterate or the young, and yet never descended to the least mixture of

vulgarism or coarseness. None who heard him could fail to comprehend him, and yet none were ever able to despise. United with this simplicity of style, there was an equal simplicity of manner, which added yet more to the ease with which he was heard and understood. He was very remarkable for the beauty of his oratory, and has been regarded by those best qualified to judge, as a model of chaste, dignified, and impressive elocution. He was entirely removed from every thing like parade, or noise, or violence in voice or gesticulation. He never preached *himself*. There was no attempt at effect, save the all-important effect of reaching the conscience and heart of the sinner, and bringing him back in subjection unto God. His open and clear method of illustration and argument, like the glass of the astronomer, was estimated in its value by him, wholly by the distinctness with which it brought "heavenly things" before the vision of man. And as others listened to him, they too forgot the preacher; and there seemed to be nothing so arresting and peculiar, as the unaffected simplicity, with which he would tell, over and over again, the story of man's redemption, and urge upon the hearts of his hearers, the acceptance of the mercy which this redemption offered, without any apparent disposition to add attractive ornament to the plain facts of the case. In this attribute of his preaching he excelled all whom we have ever heard beside, and this undoubtedly was the secret of his surprising success. He stood before men as the mere instrument of God, and



though possessed of peculiar ability to instruct and amuse upon multiplied topics, he poured out all that he had, and all that he was, before the cross of the Lord Jesus Christ; and was himself concealed, as he desired to be, for the sake of the great truth behind which he stood, for its exhibition to men, and to which alone he desired to attract their minds.

There was, in his manner of preaching, indisputable evidence of that unfeigned love for the souls of his hearers, with which he was constrained. He was often earnest, and solemn, and commanding in his manner and expression, to a degree which made his hearers tremble while they listened. A breathless silence reigned throughout the crowded audience which he generally addressed. But there was never the remotest aspect of harshness, either in his language or his utterance. He boldly declared the sinner's dangers; he laid open before him the full wages of his transgression. He warned him with the utmost earnestness, to "flee from the wrath to come." But he did it all in that kind and tender manner which manifested indubitable sympathy in the sorrows which he described, and a "heart's desire and prayer to God" that his hearers might be saved. His general choice of subjects gave full utterance to the kindness and anxiety of his own heart. As a man who was "touched with a feeling of infirmities," he presented constantly to men the precious invitations and encouragements of the Gospel, "beseeching them to be reconciled to God." The language of

denunciation was not familiar to him ; but the language of affectionate and earnest expostulation was his chosen instrument, and made, by the divine blessing, in a remarkable degree, successful in accomplishing his great work.

He had great facility in employing all the varied acquirements of his mind for the illustration of the great truths which he wished to impress upon the minds of his hearers. His desire to make himself perfectly intelligible to all, sometimes gave to his discourses, in the view of some of his hearers, the appearance of being too superficial. He was perfectly aware of the possibility of this imputation, but still adhered to his chosen, simple method of exhibiting the truth. He would devote himself sometimes through a whole sermon, to a single leading thought, the remembrance and understanding of which he deemed important, and hold it up to view in a succession of varying aspects, and throw upon it successive light and shade, until he had accomplished his end of fastening it upon the recollection of those whom he addressed. When he had thus selected a single spot of ground for cultivation, he would roam in fields, unthought of, perhaps unknown by his hearers, to gather from these multiplied sources, their various ornaments to enrich and beautify his chosen plot. Every branch of experimental science, and every portion of the history of man, lent its aid in turn, to illustrate the sacred subjects which he displayed. It was often surprising how appropriate, facts familiar to the minds of many of his hearers, and even the most

apparently trifling occurrences of the passing day, became in his hands, for the exemplification of the truths to which he brought them. This power rendered him always interesting as a public speaker, and never failed to engage and gratify the attention of those who heard him. Persons entirely unconcerned about religious truth, would be arrested by this style of address, and while his words appeared to them in this beauty of exhibition, 'like apples of gold in a net-work of silver,' they were often found to be also "words fitly spoken," "spoken in season," in the power with which they were brought upon their hearts. This characteristic of his preaching has engaged the attention of multitudes, with unceasing delight. The fruits of a mind enriched with the knowledge of the past and the present, adorned with the beauties of nature, and strengthened by the researches of science, were thus brought together, consecrated to God, sanctified by grace, and poured out before the feet of the crucified Jesus, and all made to do their part in proclaiming his truth to men; as the daughters of Israel presented their ornaments of gold, their garments of beauty, and the products of their skill and taste in needle-work, to furnish and adorn the tabernacle of the Lord of Hosts. In this uncommon skill in the power of illustration, he was able to make his preaching intelligible and attractive, even to the youngest of his auditors. The restlessness of childhood was stilled before him, and little children were often among his most admiring and improving hearers. Some instances may be related which remark-

ably illustrate this fact. A little boy of eight years old, who accompanied a relative to St. Andrew's Church, remarked to her on his return, 'this is the first sermon that I ever understood. I never did love to go to church, but I think I should love to go *there*, and perhaps I might grow as good as my mother wants me to be.' Another little boy of twelve years old, belonging to St. Andrew's Church, who was confined to a bed of sickness when the death of his pastor was made known to him, said in reply to that intelligence, 'O, mother, now dear Dr. Bedell will receive that bright crown of righteousness he used to tell us about. Do you not remember, a great while ago, when he said, "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day?" At a subsequent time, he said to a friend of another denomination, who was sitting by him, 'You never heard Dr. Bedell: O, I wish you had, you could never forget it; he was so solemn and so sweet when he told us about heaven; he has gone there now himself.' These incidents simply show how much those minds which are generally most heedless and ungoverned, could be interested by his style of address.

His preaching was powerful in producing impressions upon the minds of all who heard him. Few ever sate before him entirely listless or unexcited. Wherever he went he was made successful as a preacher, and seals to his ministry are found scattered through all the churches which he visited. Hundreds of immortal beings have "passed from

death unto life," under the proclamation of the gospel by him. Many of these preceded him to the tribunal of the great Searcher of Hearts. Many others have survived him, to stand up and call him blessed. The Holy Spirit was pleased thus to make his ministry eminently effectual. In the congregation with which he was last connected, spiritual piety in the conversion of many souls, and efforts for the extension of the gospel to others, have been seen to be very extensively the results of his labours. But in places where he was transiently preaching, and sometimes only upon single occasions, many instances have been known in which souls were given him as "the seal of his apostleship in the Lord." His manner of expression was remarkably direct, and as he held up to view some aspect of human character, or presented some particular message of the gospel, the words seemed, to each individual before him, to be addressed especially to himself.

He was preaching, upon one occasion, in a city distant from his home, to a congregation which crowded the house in which they were assembled, and manifested a strong and general feeling of seriousness in listening to his discourse, when suddenly an individual in the gallery burst out into a loud cry, which created great agitation, and attracted universal notice. It was soon, however, quieted, and the preacher finished his discourse. He left the place for his own home, and sometime afterward, a gentleman of highly respectable character, called on him in his own house, in

Philadelphia, and reminded him of the circumstance. The stranger informed him that he was the man who had thus involuntarily disturbed the congregation, by the utterance of awakened feelings which he could not suppress, and requested, as a personal favour, that he would sit to some artist whom he should prefer, at *his* expense, for his portrait, saying to him, 'I look upon you as my father in the Gospel, and next to having you personally with me, which would be my highest privilege, I desire your portrait to suspend in my house, for myself and my children.'

While his uniform style of preaching was this plain and simple annunciation of the message which he had to deliver, ever dwelling upon the most important truths, in the most intelligible, serious, and affectionate manner, and, as was very manifest, in the spirit of humble prayer and faith, it is not surprising that he was uniformly successful. A clergyman writes of him :—

'I recollect distinctly hearing a sermon on the subject of Mary, in which I was struck with an unusual boldness to which I had not been accustomed. He told the congregation that false delicacy should never prevent him from presenting any truth which might be edifying to them. On another occasion he had been told, in reference to some of his sermons, that he would preach the Church empty. He took occasion from the hint to tell his people, on the following Sunday, that he would preach the truth, though the walls should tumble about his head. On another occasion, a gentleman of the

first respectability accosted him in a place where he was preaching upon a visit, in these words: 'Well, sir, you are the only man who could bring me out twice a day.' He replied, 'Sir, I am sorry that your respect for me is stronger than your sense of duty to God.'

On one New-year's day, a fashionable young man, very giddy and thoughtless, who seldom attended church at all, was prevailed upon by a near relative, a member of St. Andrew's Church, to accompany her. He reluctantly consented, as a compliment to her. During the sermon, for the first time, he felt the power of divine truth, and saw himself a sinner, lost and perishing. He remained after its close, while the tears of sorrow flowed from his eyes, and he thus gave utterance to his feelings: 'I never felt as I do at this moment; every thing, past and future, appears to me in a totally new light.' This light which broke in upon his benighted soul, eventually led to comfortable hope of forgiveness and acceptance through the blood of Christ. He has since devoted himself to the ministry, and his character gives ground for hope, that he too will be made the instrument of turning many others 'from the power of Satan unto God.'

The following extract presents some very interesting details of the power which attended the ministry of Dr. Bedell, and the effects which were produced by it, and is well adapted, in connexion with what has preceded, to develope the peculiar style of preaching which he adopted with so much wisdom and success.

‘It is well known how successful our dear pastor was in addressing the young, and what crowds attended, when, on Sabbath evenings, he preached to them. Many who came merely to have their intellectual faculties gratified, returned to their homes with hearts deeply affected, and affections turned toward heaven. There was certainly something peculiar in his manner of addressing the young. I have never heard another so deeply interesting as Dr. Bedell on such occasions; his knowledge of human nature, his talent for describing the particular snares which hindered them from becoming Christians, his exhibition of real interest in their welfare, the deep pathos of his exhortations, and the sweet yet solemn persuasiveness of his tones, all combine to render him not only one of the most attractive, but one of the most successful preachers to that class of hearers. How often, after having heard him preach, have I been followed day by day by a few words of deep and thrilling import, uttered by him in his touching and impressive manner; sometimes one word alone, perhaps ‘eternity,’ pronounced with solemn accent, and accompanied by his uplifted finger, has rung in my ears for days together; at others, a verse of a hymn, and sometimes a passage of Scripture, has produced the same effect. But it was not his manner alone which arrested attention, it was the substance also of his preaching, the most striking characteristic of which was clearness and simplicity; yet he never failed in fully explaining the most difficult doctrines of the Bible, entirely to my satisfaction, reconciling differ-



ences, and constantly presenting the Scriptures as a beautiful chain of harmony and order. He never overburdened the minds of his hearers by a variety of leading truths in one sermon; but carefully dissecting passages of Scripture, divided the different heads into distinct sermons, always striving to leave one prominent truth, clearly and simply stated, for the meditation of the people. It was this habit, I think, with the blessing of God, which rendered his ministry so truly instructive. He never left a subject before it was fully and faithfully discussed. I can most generally remember the manner in which he divided his discourses; but in every case, I am still impressed with the recollection of different truths, taught in each discourse; this was his object, and in this he succeeded most remarkably. I became so familiar with his style, that I could generally tell what would be the tenor of his sermon, with but very few exceptions. Although so simple in his manner of preaching that all might understand him, we can all remember the elegance and purity of his style, the refinement and sublimity of his taste, the soundness of his judgment, the warmth of his imagination, and yet his entire freedom from rant or enthusiasm, so generally ending in coarseness and vulgarity. With what boldness he declared the truth, with what sweetness and affection he presented its claims, and with what feelings of sorrow he often mourned over the coldness and indifference of his people to the love of Jesus Christ.

‘ An anecdote just now occurs to my mind, which

was related to me about three years ago, by a Presbyterian clergyman in N——, where I was then on a visit. I am not certain that I remember all distinctly, but I will endeavour to tell it you as nearly as I can. This minister had a brother who once visited Philadelphia, and went to hear Dr. Bedell preach in the evening; his sermon was on death, and I think his text was this: "This night thy soul shall be required of thee." He was powerfully awakened, and so much alarmed, that he was afraid to stay at night in his own room. And so fully was he impressed with the certainty of death coming to him that night, that although staying in a public house, he wandered about from place to place in a state of fearful anxiety, but carefully concealing the true reasons from all observers. He lived, however, to drive away these solemn feelings, and about the same time in the following year, went again to hear Dr. B. when he was again solemnly addressed on the same subject. He began to think that there was something peculiar in all this, was again alarmed, and, through the instrumentality of succeeding providences, was led to submit his heart to God, and, at the time his brother related the anecdote to me, was a decided Christian. Probably Dr. Bedell never knew of this, and I doubt not that many other passing strangers will appear in the day of eternity as stars in his crown of rejoicing, whom he never knew on earth, but who, through his instrumentality, were first led to think of their immortal souls.

‘ Many will remember the sermons preached from

the text, "Run, speak to this young man;" also from the words, "I have a message from God unto thee;" and again, "I have a great work to do, and therefore I cannot come down." Many will also remember one lecture delivered in the lecture-room soon after a confirmation, from these words, "I have no greater joy than that my children walk in the truth." What blessed words of encouragement fell from his lips on that evening, as he sat, surrounded by so many whom he could, in the endearing relation of the Gospel, call his children, so lately entered on their way to heaven; familiarly instructing them, cherishing them with the tenderness even of a mother, and with Christian faith and hope, pointing them to that place of meeting, where pastor and people shall part no more for ever. I can never hear the hymn—

'Far from my thoughts, vain world, begone.'

without recurring to the many Friday evenings when I have joined with the dear people and pastor of St. Andrew's in singing those sacred words. The trembling tones of the voice which used to raise them, are still familiar to my ear, and although it will never again break the silence of those hallowed walls, so powerful is the effect of constant association, that even now it seems as if I really heard the voice joining in our responses, or uttering its well-remembered cough. But could we indeed hear the strains which the departed now warbles in his Father's house, never again should we regret that

they will no more be rendered discordant by the air of this lower world.'

After the foregoing remarks, it need hardly be added, that his style of preaching rendered him always a favourite with the public, and increasingly popular to the end of his ministry. His church was the most crowded one in the city of Philadelphia. His reputation was so extensively spread abroad, that few strangers passed the Sunday in this city without seeking an opportunity to attend upon his ministry. The church was opened for evening worship on the first Sunday of every month. On these occasions it was the subject of regular expectation through the whole course of his ministry, that even the aisles would be crowded with persons anxious to hear the truth from his lips. Many would be sitting in the church for an hour before the time of service, that they might secure their seats; and very often such numbers left the doors, unable to effect an entrance, as to convey the idea to others, that the church was closed.

His method of preaching was in about an equal number of instances, to write his sermons, and to preach extemporaneously from short notes. Some of his best and most effectual sermons have been of the last description, which are of course entirely beyond our reach for further benefit. Few, comparatively, of his sermons were entirely written. The latter part of the most of them was left to be supplied at the time of preaching. This fact has yet more narrowly limited our power of publication, confining us necessarily to such sermons as were

fully written, which, in many instances, have been found not to be those which were the most useful or the best received at the time of their delivery. He habitually preached to his own congregation, three times in each week, besides his frequent public addresses in other relations, and the variety of religious meetings which he held with his people in his pastoral duty, which will be subsequently referred to. The following extract from the sermon at the close of his tenth year of ministry, describes a part of his course of labour in public preaching.

‘ We have abundant reason to say, “ Hitherto hath the Lord helped us,” when we consider the amount of labour which God in his mercy has permitted your minister to perform. He wishes here merely to state facts, that God may have the glory. You know that for six of the ten years he has now ministered before you, his health has been greatly impaired, and yet when the facts are looked at, it will be remarked, that an extraordinary amount of duty has been performed. Including this morning, he has been able to preach in this church exactly seven hundred times, which amounts to a fraction beyond six years and a half of uninterrupted preaching ; twenty-eight Sundays, or in amount, fifty-six sermons only has he been kept from the pulpit by actual sickness. Taking this from 1040, which is the amount of public occasions during ten years, there will be a balance of 284 times to be divided between absences for health, absences for business, either private or ecclesiastical, exchanges with other clergymen and courtesies to brethren, besides some

few occasions of episcopal services by the bishops, and about three months in the ten years, during which, for repairs or other contingencies, the church has been closed by these orders of the vestry. In addition to the seven hundred times of public preaching, he has been enabled to hold lectures on week day evenings, and has officiated at these, two hundred and ninety-six times, besides not less than fifty lectures on week-days, and, in amount, four years of weekly Bible-class instruction, I have given this detail, my friends, simply that both you and I may feel the force of the declaration, "Hitherto hath the Lord helped us."

His manner as a public speaker was entirely peculiar. Retiring, unostentatious, simple; he was apparently unconscious of the effect which he produced, and the popularity of his eloquence, and quite unmoved by any desire to exhibit himself. On occasions when he was to preach, or to speak, he generally sat in a retired corner until his proper time of speaking; his downcast eye, and peculiarly humble and modest demeanour, indicating to every one around that he was least of all anxious to be seen or heard for his own sake. As the time arrived for him to commence, nothing could exceed, in simplicity and forgetfulness of himself, the manner in which he arose before an audience, who were silent and watchful in anxious suspense, and began the address in which he was to be engaged. His manner was perfect calmness; his voice was strong and clear, and sweetly melodious, but not loud; his articulation was remarkably distinct; and, without any apparent effort

to himself, he was always heard with accuracy throughout the largest house of worship. The two extracts which follow, present very exact and beautiful illustrations of his manner and appearance as a public speaker. The first is from a gentleman who was present at the meeting, which is thus described to his wife, a member of St. Andrew's Church. The occasion was a meeting in Baltimore, for the promotion of Sunday schools in the Valley of the Mississippi, November, 1832.

‘ I found at half-past six o'clock, the streets were crowded with people going to Mr. Nevins' Church. I went, and when seven struck, there was no Dr. Bedell. After some time, a chairman was named, Alexander B——, Esq. a considerable time after which Mr. Baird spoke. When he had done, I perceived Dr. Bedell walking in like some poor pilgrim, with a white handkerchief round his neck, over his surtout coat. He sat meekly till Dr. Brantly spoke, then Dr. M'Auley, then Mr. Nevins, the pastor of the church, a very few words relative to taking down the names, after which came ——, ‘ Dr. Bedell.’ Others had spent their talents on this subject before he spoke ; of course you may suppose he must have felt disadvantageously situated, as he must not reiterate remarks made by those who preceded him. But he came out, as he should, as every divine herald ought to do, and contrasted HIS VIEW of the probable *means* of success in this undertaking, with those before expressed by others. One had spoken for *human agency*. Where were men to be had who would *act in the*

field? Another demanded *money*. Without money, he had said, neither this nor the Gospel were expected to prosper; for this simple reason, because God has not chosen *angels* to do those great works, but men of like passions and habits with ourselves, who require to be clothed, to be transferred from one place to another, &c. This I was much pleased with; but last of all stood up Dr. Bedell, whose name being announced by the pastor, Mr. Nevins, (the *only name* which was announced to speak,) many who had sat all the previous time, stood up, ladies and gentlemen. Oh! how did I feel on beholding him! He had *but just arrived*, in *bad weather*; his *plain appearance*, his *prominent eyebrows*, his *praying countenance*; he was very weak, to which he alluded in his remarks. He took HIS VIEW, and showed that *prayer* was the great engine by which this work would soon be accomplished. I cannot represent faithfully his attitude. The impression made on the audience was shown by profound silence and attentive looks. He mentioned the great results he had already seen from the Monthly Concert of Prayer; that God heard and was answering his people's prayers, great proofs had recently been shown to him.'

The next extract is from a letter of the Rev. Matthew H. Henderson, of Newark, New Jersey, transmitting to the editor, in compliance with his request, some interesting extracts of Dr. Bedell's letters to him, several of which will be found in the succeeding pages. At the close of this interesting communication, the writer observes:—



‘It always had been an object of considerable desire with him, to pass some portion of his time in the family of one whom he had for several years regarded in the light of a ‘son.’ His intentions, however, had always been frustrated, and it was not until about two months previous to his death, that he was enabled to pay us a transient visit. His physical system appeared to be at this time, to use his own language, unusually prostrated; for although he continued to drive his own vehicle, yet extreme debility and languor utterly unfitted him for any prolonged conversation. Still, however, he was not prevented from preaching. In fact, the *pulpit was his home*; and never, so long as he had strength to walk, did his voice fail him, or his life and energy of manner cease, in the delivery of the Gospel message to sinners. This interesting circumstance had often been a source of wonder to many of his friends; but never, perhaps, had it been more strikingly exemplified than on the present occasion. He was at the time on a visit with his family to his sisters in Elizabethtown, and came in the morning to Newark, (four miles distant,) about an hour before divine service. His extreme debility, however, rendered him unable to attend church, and he remained at my house reclining upon a sofa, until the hour of the afternoon service. It was with great apparent effort that he walked, although the church was directly across the way; and he found it necessary to remain in the vestry-room during the hour of prayer. It was a day long to be remembered, especially by those who had

previously sat under his ministry, and heard, in the delightful accents of his sweet voice, the unsearchable riches of the Gospel of Christ. The church was crowded; probably more than one thousand people were present, all in anxious expectation, when, during the concluding stanzas of the psalm, Dr. Bedell appeared slowly ascending the staircase of the pulpit. His infirm and yet composed step, his striking appearance, altogether attracted at once the undivided attention of the whole congregation, and as the last tones of the organ died away, while he was taking his accustomed seat,<sup>1</sup> a breathless silence pervaded the house, a silence not interrupted for a moment throughout the whole of the eloquent and deeply impressive discourse which he delivered. His subject was the repentant prodigal. The solemn interest of the occasion was undoubtedly heightened by the mournful impression made upon all, that the voice to which they were listening would soon be hushed in the silence of the grave. The tone of his voice was, as usual, mild and impressive, but towards the conclusion of his sermon, in expostulating with the impenitent, he broke forth with an energy which caused every heart to thrill and shudder with overpowering emotion. He was frequently interrupted throughout by a distressing cough, a circumstance quite unusual; and he remarked afterwards, in a brief note of his travels, that he preached on this occasion with 'uncommon difficulty.'

<sup>1</sup> It is probably well known that for several years he had sat in the pulpit while preaching, being unable to stand.

The remarks above made upon his total unconcern for his own reputation merely, and his apparent want of consciousness of the great popularity which distinguished him as a preacher, are entirely sustained from his whole character, by those who knew him the most intimately. He very rarely referred at all to his own services, nor did he allow remarks in applause of them to be made to himself. A clergyman, who was most intimately connected with him, writes thus in regard to his apparent indifference to the opinions of others upon this subject.

‘ He was remarkable for not seeming affected, as many preachers are, by the manner in which he acquitted himself. He seemed to feel the same, whether he went beyond or fell below the ordinary character of his preaching. I asked him once, how this happened; how he had acquired such control over his feelings. He replied that soon after he had begun his ministry in St. Andrew’s, while the church was yet new, and the congregation composed in part of many who were not his own people, he had what he felt to be an inferior sermon, which caused him some anxiety about his reputation. This feeling he felt to be wrong, and though he had a more satisfactory sermon at hand, he thought it would be a wholesome self-mortification to preach the one which he had prepared for the occasion. He did so, and was called upon in the vestry by an individual who stated that his mind had been very deeply impressed. This person has since been a most valuable member of his church. Ever after-

ward he said he had no such improper jealousy about his own reputation.'

His peculiar excellences as a preacher, however, were by no means the most important or effectual portion of his adaptation to the great work of the ministry. He was abundant in labours of every description likely to do good to men; "instant in season and out of season," in warning, and guiding, and exhorting those with whom he was connected. The variety of instruments which he organized and set in motion for the accomplishment of his great purposes of doing good, would have been likely to become confused, and to interfere with each other, but for the assiduity with which he devoted himself to the great duty of superintending all, and the perfect method and regularity with which he arranged every department of effort, so that the whole machinery should work harmoniously together, to produce a single and desired result. His personal economy of time was very remarkable. When he first commenced his life as a pastor and the head of a family, he adopted the habit of rising in the morning at four o'clock, to which he adhered until his failing health compelled him to seek for more indulgence; though even then he still retained the habit of very early rising. Some of his most popular and efficient sermons were prepared in the hours of a single morning, which were thus saved before the time of breakfast. This economy of time he carried through all his employments. He was never idle, and his almost innumerable duties were so systematized, that he never appeared to be

hurried in the discharge of any duty, nor when most engaged, in the least degree impatient of interruption. When confined to the house by bad weather, he was accustomed to pursue the various studies which he had in hand, in their turn, devoting in every hour ten minutes to exercise, in walking up and down the room; thus filling up the whole day with successive duties, and accomplishing large results without inordinate fatigue. This great diligence and regularity enabled him to give a large amount of time and attention to his engagements as a pastor, and to this portion of his ministry may reasonably be attributed the larger measure of his success.

In this view of his character as a minister of Christ, it is difficult to convey an adequate idea of his excellence. Even with enfeebled health, and frequently confined for weeks together to his house, his heart was so engaged in the interests of his charge, and his mind had so regulated and arranged every thing around him, that the minutest circumstances connected with the spiritual welfare of the immense congregation to which he ministered, did not escape his observation. Every thing was still directed and moved by himself, even when lying in his bed amidst protracted suffering. His cordial love for the souls of his people, was a spring of unfailing power. He was ever anxious to do them good, and never wearied with the efforts which the object required. He was accessible to all who felt the importance of religion, and desired his counsel in the path of duty. He refused admittance to none

who came, and none ever failed to see that he was really and deeply affected with their wants, and interested in their spiritual welfare. Interruptions of this kind were almost unceasing, both from his habits of intercourse with his own people, and from the extended influence of his name, which brought many strangers to him also, for advice and direction in their various subjects of personal interest. But the same spirit of affection and tenderness which breathed from the sacred desk, welcomed the approach of all who sought in private, a knowledge of the truth. While ability for conversation was preserved to him, he would hear, advise, and comfort all who came to him for information in the ways of God. His whole habit with them was expressive of deep affection and sensibility. In his private ministrations and counsels, there was a very rare combination of the soft and winning attributes of modesty and retirement, with the boldness and perseverance of the undaunted and enterprising. Seriousness and gentleness, fidelity and forbearance, decision and love, shone in beautiful accordance in his whole deportment as a minister of the Lord Jesus. His patience with ignorance and error appeared capable of illimitable extension. And yet with all this meek suavity in his intercourse with men, he never compromised an iota of the truth. One could hardly tell which the most to admire in his conduct as a pastor, the forbearance with which he endured the interruptions to other engagements from the multitudes who sought his counsel, or the plainness of speech with which, in the most affec-

tionate manner, he laid open the truth to all. His ministry seemed a constant illustration of the negative of those demands of the poet :—

‘ Hast thou a foe, before whose face,  
I fear thy cause to plead !  
Hast thou a lamb in all thy flock,  
My soul disdains to feed ! ’

This mildness and gentleness of demeanour, and readiness and cheerfulness in hearing and advising those who came to him, produced a very unusual degree of affection towards him in the congregation to which he ministered. The younger members of his flock looked up to him as a parent, and came freely to him for advice and encouragement, in all their difficulties and trying circumstances of life. Many of the younger members of families not attached to his church, who were brought to the feet of the Lord Jesus under his ministry, and met with opposition and trouble from domestic sources, in entering upon the path of religious duty, found in his heart a perfect sympathy with their sorrows, and will testify to the faithfulness with which he guided and sustained them in the way of obedience to God. The following extract will illustrate his kindness and wisdom on one occasion of this kind :—

‘ About seven years ago, my mind was most powerfully directed to eternal things ; I had begun to grow sick of the world and its follies, and felt myself to be a sinner, travelling to eternity without a guide, and without a friend : surrounded by every thing hostile to true religion ; with but one serious

friend ; with very dark and imperfect views of religion, but ardently desiring to be not only almost, but altogether a Christian. In this state of mind, I was led by a female friend to Dr. Bedell's Friday evening lecture. They were then held in the lecture-room, and so vivid are my recollections of the first evening spent in that sacred place, that it still appears to stand out, as foremost, among the many blessed privileges enjoyed in that spot. How well do I remember, even as though it were but yesterday, the impression made on my heart that evening. The services were altogether different from what I had been accustomed to, so social, and yet so solemn ; so very simple and fervent, the spirit pervading all around, that I soon felt, 'here would I rest my weary feet, and join this heavenward band.'

'The impression made was so solemn, and the instructions so exactly suited to my case, that I was convinced at once, that this was what I needed ; and St. Andrew's, if possible, must be my home.

'At this period, there was a great deal of seriousness among the younger portions of the congregation ; our beloved pastor's labours had been greatly blessed, and many were inquiring what they must do to be saved ? Among the number was one, who in childhood had been my daily companion. Difference in our habits of life had separated us after leaving school, but having been brought, through infinite mercy, at the same time to think of eternity, sympathy attracted us to each other again, and



through her influence I was induced to attend one of Dr. B.'s inquiry meetings; these exercises were conducted in the boys' school-room. Several clergymen were present, each of whom spoke on different points of Christian experience, after which they conversed individually with inquirers. My friend introduced me to Dr. Bedell, and although timid and fearful, I was enabled to open my mind freely to him on the subject of my own feelings and desires. One thing is worthy of notice here, as a proof of his noble disinterestedness.

'I had been in the habit of attending another church, and not having received there the food I desired, I was very anxious to leave, and connect myself permanently with St. Andrew's. My family were very much opposed to such a course, and therefore I hesitated to join the communion of any church. Had Dr. B. said but a few words to that effect, I should have left at once: but he pursued another course, and with his characteristic wisdom and prudence, advised me not to be hasty, still to go sometimes to my former church, bidding me welcome to St. Andrew's and her communion, whenever I could come, and affectionately exhorting me to fidelity, and a closer walk with God. This interview increased my respect for his character, strengthened me in my new pursuits, and decided me in the course which I should take. I would then have made very great sacrifices, if convinced that duty required it, in order to place myself beneath the care of one so kind and faithful; but I was enabled to take his advice, and for one year withheld my

name from the register of either Church, hoping that providence would open a way whereby I might accomplish what then appeared so unlikely. At the end of a year, according to my pastor's prediction, difficulties were removed, and I was permitted to enrol my name as a member of the church of my affections.

'Immediately on gaining permission to join St. Andrew's, I turned my steps toward my pastor's house, and cannot describe how relieved and joyful I felt, on finding myself actually on the steps, on an errand so long and anxiously desired. I was received with kindness by Dr. B., and affectionately welcomed as one of the members of his beloved communion. Shortly after this, I took tea with his family, in company with some other friends, and as christian society was new to me then, I need not say how sweet and refreshing such occasions were. After family worship, our dear pastor delighted us with some of his sweet music on the organ; time flew rapidly by, and the hour of departure came too soon. I returned home from this visit, more than ever convinced that religion's "ways are ways of pleasantness, and all her paths are peace." I compared the social joys of Christians with those of the world; I thought of the hours I had often spent in thoughtless pleasure, and felt how truly vain and unsatisfying are all.

'The true Christian alone enjoys even this world, and were nothing more than his present happiness concerned, he is the wiser man: the remembrance of such hours is sweet, and mournful too indeed, for

alas ! like the dearest of earthly joys, they are gone for ever ! But even while taking this melancholy view, there is comfort for the Christian, because we know that the joys of communion with kindred spirits, will be renewed in a brighter, holier world than this.

“ ‘ When we at death must part  
It gives us inward pain :  
But we shall still be join’d in heart,  
And hope to meet again.

From sorrow, toll, and pain,  
And sin, we shall be free,  
And perfect love, and friendship reign  
Throughout eternity.’ ”

In his pastoral connexion and duty, no circumstance appeared ever to be forgotten, and no one was undervalued. His love for the souls of his people followed them in every path, and he “ was desirous of them with great desire,” that he might by all means do good to some. Whenever he was visited, he was found planning or accomplishing some operation for the benefit of others. No prospect of labour deterred him from efforts in the path of duty. No occupation of his time seemed so entire as to exclude attention to any new call which might be presented. There have been few men who made so much of time as he did, and fewer still, who, amidst such obstacles and sufferings as he endured, have been able to produce such important results. Though the whole course of his ministry in Philadelphia was in much bodily weakness, and seven years of it marked by incessant and very great per-

sonal suffering, probably no cotemporary labourer in the cause of Christianity, even with robust and uninjured constitution, has borne the same accumulation of duty, or has accomplished the same amount of actual benefit to man. This can only be accounted for by that habit of self-command which resisted the spirit of indolence and lassitude, and kept his powers up to their utmost possible capability of labour in each day of his life. The variety of his plans and efforts in the ministry will, in some measure, come under our notice as we proceed.

The remarks already made upon the kindness with which he received the members of his flock in their visits to himself, will serve to introduce another important aspect of his pastoral character; namely, his watchfulness over the character and deportment of those who were led to make a profession of religion under his ministry. The number of these was very great. In the following extract from the anniversary sermon before quoted, this subject is referred to:—

‘On Sunday, October 5, 1823, the first communion in this church was celebrated.

‘There were then present thirty-four persons, all of them, it is believed, having been communicants of some of the other churches of our city. It is not my intention to trace the gradual increase. Suffice it to say, that on Easter last, our actual number amounted to three hundred and thirty-four, exactly three hundred more than when the communion was first administered. This however does not give us

as favourable view as the case really requires, for during the ten years which have passed, changes have taken place by death, removals, &c. to the amount of more than one hundred, so that there has been actually added to the church more than four hundred, the most of these by a profession of religion here first made. This would make an average of forty a year—which is a circumstance cheering in some respects, while melancholy in others. It is melancholy when we consider it in comparison with the numbers who continually listen to the sound of the Gospel; but cheering when it is viewed in comparison with others. Not to mention the fact in relation to the communicants of any Episcopal Church, I will merely state that in the life of a late most eminent and successful minister of the Gospel<sup>1</sup> belonging to another denomination, it is observed, that the communicants added to his church during a ministry of thirty years continuance, averaged twenty-five a year. So that for the last ten years, we have exceeded that by an annual average of fifteen. So far then as numbers are concerned, we go not behind any, and have reason to be thankful. But this is a small matter. It is not the number of the communicants of a Church, but their spiritual character, which constitutes the subject of rejoicing. But on this point I am forbid by delicacy to say much. Let it be sufficient to remark, that with the most who have been admitted to the table of the Lord, under my

<sup>1</sup> Rev. Dr. Payson, of Portland.

own immediate ministry, I have reason to be satisfied. I have endeavoured to be guarded; and by some have been thought unnecessarily severe. As it is, error has been fallen into in some cases, but I am not aware that there have been in ten years, more than six cases of actual backsliding. There are some few who I think are not careful to walk as circumspectly as they ought, considering the solemnity of the profession they have made—some who have given too much up to worldly conformity, and are thus injuring their own spirituality and the cause of Christ. But as a body, I have reason to rejoice in God, that there is so much of real spiritual religion. My spirit has been continually refreshed with the idea, that with but little exception, (less, much less than is generally experienced,) I have no reason to doubt of the spiritual religion of those who kneel before this altar; and when I think that nearly four hundred, who have at previous times, or will now this day join with me in commemorating the dying love of our Master and only Saviour, Jesus Christ, are able to trace their first religious impressions, to the blessing of God on my feeble ministrations, I have reason to say, “my soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour.” And then, as I remember that unto God, by whose grace alone all this could be accomplished, belongs all the glory, on this day, hallowed as the day of the Lord, and hallowed as the tenth annual return of my first proclamation of the Gospel from this pulpit, I feel a peculiar emotion of gratitude to him who hath done it all, and say with

peculiar emphasis, in the language of my text—  
“Hitherto hath the Lord helped us.”

In the admission of persons to a religious profession, he was particularly guarded and watchful. He not only conferred with them individually in private upon the important subject, placing in their hands also such books as he thought particularly adapted to their case, but he also assembled them together repeatedly before they came forward in either of the great ordinances of the Gospel in which they were to make their personal profession, for prayer and for such instruction as was adapted equally to them all. He was accustomed to say but little in his private conversations, but to direct especially all that he did utter, to the peculiar character of the individual, which he appeared to discern with great readiness and accuracy. The following, from one of the seals of his ministry, will illustrate this remark in a striking instance, though probably there were few cases in which he was so reserved in conversation as in this.

‘Receiving the first serious impression of religious truth through the instrumentality of our departed friend’s preaching, and looking to him for spiritual guidance and counsel, it might be supposed that many recollections of his conversations, &c. could be furnished. It is nevertheless true, and is perhaps characteristic, that he made few or no remarks, or imparted no verbal instruction on the subject of religion out of the pulpit, to myself;’

‘Accompanying a much-loved aunt at her request to hear him preach, the sermon, in the power of the

Holy Ghost, convinced me of sin. I requested an interview at the vestry room, where I remarked to him, I found I could not pray; the Lord's prayer taught me in childhood, being in fact all I could repeat after the struggle in my chamber, which resulted, through his aid, in submission to Him.

'His only remark or reply was, 'I do not wonder,' and he placed in my hand a small tract of two or three sermons on Regeneration. On returning this with a written remark on one of its passages, and being about to make a visit to Virginia, he placed a copy of Henry's Letters to an Anxious Inquirer in my hands, without remark. Being obliged in the spring to leave the city, and not feeling justified in coming at once to the Lord's table, I stated to him the doubt; he did not at all urge it, but presented me with a copy of Bickersteth on the Lord's Supper.

'Of the same character has been all subsequent intercourse with him. It seems to me, that having delivered the Lord's message from the pulpit, he had no anxieties to urge it personally, but committed it to the Holy Spirit; or where instruction might be useful, modestly availed himself of what had been written by others, keeping, as it were, all obtrusive personal agency entirely out of the question, not seeking to magnify himself, but seeming to think himself less than the least.

'His quick *discernment* of character enabled him to see at once the nature of your difficulties; and he no doubt spread them with importunate prayer



before God, rather than leaned to his own understanding, in much advice or conversation.

‘Of the “glad hours” enjoyed under his preaching, what shall be said? They are known by those who heard him, and by whom that did not, would the report be received? An apostle once heard unspeakable words, which it is unlawful for man to utter. Under the melting eloquence of that voice, now hushed in the sanctuary below, is it much to say, that unutterable feelings, partaking more of heaven than earth, filled the heart bursting with its fulness? Whether in the body, or out of the body, was indeed forgotten, while the light of that heaven-lit countenance beamed upon you, and the kindling eye and uplifted finger and pause, upon which you hung breathless, gave an emphasis and a thrill to that hour of holy time which no other could claim.’

He placed in the hands of those who desired to become united with the church in any of its ordinances, the following circular, containing questions touching the great subject of personal experimental religion; to which he required from them answers in writing.

‘As you are about to make a profession of religion, I am exceedingly anxious that both you and myself should be satisfied on some points of importance; and in order that this may be done, will you do me the favour, (for I ask it as a favour, not as a right,) to meditate on the following questions, and give me your views in writing? I have two great objects in view; one is, that I may be satisfied as to the correctness of your sentiments; and the

other, that should I at any subsequent periods, as a faithful pastor, be obliged to remind you of any departures from the line of duty and of love, I may have the advantage of placing before you your own deliberate conclusions, when you joined yourself to the Lord in the bonds of a covenant which ought never to be forgotten. Read these questions—pray over them—compare them with the word of God. If they in the least depart from the simplicity of the Gospel, I have no wish that you should answer them. Satisfy your mind on this point. I wish you to act conscientiously, and in the fear of God. This is one of the most solemn periods of your life, and you must act as with eternity in view. Take two copies of your answers, both written in precisely the same words. Keep one for your own satisfaction—read it once in every week, by yourself, and with prayer. Give the other copy into my hands. It is for my private satisfaction, as the pastor set over you in the Lord, and responsible for the manner in which I discharge my duty to you. May the Lord direct you, and keep you by his grace, and finally present you faultless before the presence of his glory with exceeding joy.

#### QUESTIONS FOR SELF-EXAMINATION.

- '1. Do I acknowledge and feel that I am a sinner in the sight of God?
- '2. Do I recognise the necessity of repentance; and what good reason have I to suppose that I have repented of my sins?

‘3. What reason have I to suppose that I have experienced that change of heart which is so frequently spoken of in Scripture?’

‘4. Am I sure that as a sinner, unable to save myself, I am resting my only hope upon the sole merits of the Lord Jesus Christ?’

‘5. Do I look upon the Lord Jesus Christ as a Divine Saviour, who took our nature upon him and died on the cross as an all-sufficient sacrifice for the sins of the world?’

‘6. Do I think that I am capable, without the influence of the Spirit of God, to turn myself to his service?’

‘7. Do I feel as if it was my duty, as well as privilege, to spend a stated time every day in prayer to God; and do I take delight in this?’

‘8. Do I believe that the Bible is the word of God, and that I am bound to obey its requisitions?’

‘9. Do I think that I ought to read the Bible with regularity and prayer, and do I love to do so?’

‘10. Do I believe that I am bound to give up my heart and life to the service of God?’

‘11. Do I believe it my solemn duty to make a public profession of religion; and do I think that I am called upon to maintain a consistent Christian profession?’

‘12. What is my candid and free opinion as to the nature of what are called the amusements of the world, such as theatres, balls, games, &c.

‘13. Is it my opinion that I could with any kind of consistency engage in these things?’

‘14. Do I love any of these things now?’

‘15. Should I be led astray in relation to these things, what do I think ought to be my own opinion of my spiritual state, and what do I think ought to be the conduct of my pastor towards me?’

‘16. Do I think that I ought to be much engaged in advancing the Lord’s cause by every lawful means?’

‘17. Am I determined by the grace of God to adorn the doctrine of God my Saviour, and let my light shine—to grow in conformity to God—and to seek; above all things, the glory of God and the salvation of my soul?’

‘18. Have I prayed over these questions, and have I answered them sincerely, and in the fear of God? “Be not deceived, God is not mocked.”’

‘Let your answers be full and explicit. What I want is to ascertain the state of your mind as to the things of religion. Thus I may know how to adapt my Christian instruction to your case.

‘Let your answers be written on a separate sheet of letter-paper, and let the number affixed to your answers correspond carefully with the questions.

‘If on any point you are in doubt, come to me. Gladly will I seek to direct you in any thing which concerns your eternal peace—and pray with you, and for you—for my heart’s desire is that you may be saved, and be made, by your precept and example, the instrument of saving others—which may God grant, for his mercy’s sake in Jesus Christ the Lord.

‘Your Friend and Pastor’

When there was inability satisfactorily to write in reply to these questions, or great objections to doing it, he gave two copies of the following also, which contained his views of proper replies to the questions proposed, and one of which they were required to subscribe and return to him.

‘1. I do acknowledge and feel it sensibly ; and if I know myself to be a sinner, how much more perfectly does God see and know it !

‘2. I know that the Lord Jesus Christ has said, “ Except ye repent, ye shall all likewise perish.”

‘I believe that every impenitent sinner is under the condemnation of God, and the only good reason why I think I have repented is, that I have now most solemnly determined to forsake all sin, and, by the help of God, to serve him and him alone. I feel a sorrow for my sins ; oh ! that I felt more ; but, Lord, enable me to leave sin for ever.

‘3. This is a hard question, and requires deep searching of heart. I do most sincerely believe that God has given me new feelings, and views, and motives, and objects. I think now of myself as a poor lost sinner ; I think of God as a just and holy God, and of purer eyes than to behold iniquity. I think differently of almost every thing ; I love what I formerly disliked ; I dislike what I once loved ; I feel that I desire to do the will of God, and that my aim is the salvation of my soul ; the world has not its former hold upon me, but I give up myself most willingly to serve God. If these may be evidences of a change of heart, I can answer this

question, that I have these reasons to believe that my heart is changed.

‘4. I am sure of this, I do not wish any other foundation, even if I could find it.

‘5. I do, and I accept his free offer of salvation to myself; I take it as a free gift, unmerited by me now, and never to be paid for. ‘Oh! to grace how much a debtor!’

‘6. No, I know and feel this.

‘7. I do.

‘8. I do.

‘9. I do.

‘10. I do, and am determined, by the grace of God, so to do.

‘11. I feel it my duty, and it is my anxious desire, and I know that consistency is demanded of me.

‘12. I think them all *sinful*, inasmuch as they are contrary to the express command, which says, “Come out and be separate. Deny yourself.” And I think they tend directly to lead away the mind from God.

‘13. Most certainly not.

‘14. No.

‘15. I ought to think myself described in that saying of Scripture, “Thou hast left thy first love,” and that my spiritual state would call for deep repentance, and a speedy return to God, and that my pastor ought to warn, rebuke, pray for and with me, and if all this fail to reclaim me, refuse me the privileges I had heretofore so very unworthily enjoyed.

‘16. I do, and I will do so, by the help of God.

'17. I am.

'18. I have.

'And now, O Lord, receive this my solemn dedication of myself to thee; I am thine by every right, but especially as bought with the precious blood of Christ. I here renounce all self-dependence. Take me as I am. Seal me as thine own. Do with me as thou wilt. Enable me to love and serve thee as I ought to do. Guide me by thy counsel, and, when I die, receive me to glory, through the riches of thy grace in thy dear Son Jesus Christ. Amen.'

After persons were admitted to the communion of his church, he adopted many instruments of personal watchfulness over them. He held stated and frequent meetings of the communicants, at which questions submitted by themselves relating to the various aspects of personal religion were considered, and his views upon them, relieving difficulties, dissolving doubts, and guiding in duties, were freely and fully expressed. These meetings were found especially profitable by them, and were particularly interesting to him. He would express his delight in reference to such occasions, in the remark, 'that when meeting such an assembly, he had the delightful consciousness that there was not one who did not at least profess to love the Saviour; but when he met the great congregation, his soul was burdened with the reflection, that so many listened who were, and were likely to remain the enemies of God.' His letters to absent members of his Church would have furnished a delightful addition to our

history at our present point were they accessible. Three of such communications follow, addressed to two members of the communion of St. Andrew's Church, who were temporarily absent from the city, and while they show how real and deep was the interest which he took in those who were thus connected with him, they only increase our regret that they are the only letters of the kind within our reach.

‘ My great anxiety to accompany my letter with the interesting little book which I promised, has kept me from writing much longer than I had intended; and now when I am able to obtain the book, there is not to my knowledge any private opportunity by which it may be sent, so that I have determined no longer to delay the letter, though it must be without the book.

‘ On some accounts, I am not sorry that my letter has been delayed, because it has given me the opportunity of saying, that I have heard very good accounts of you, from a source of which you are not aware. I can truly adopt the language of the Apostle John, and say, “ I have no greater joy, than that my children walk in the truth ”—and it has given me much satisfaction to have learned that your whole deportment while in R——, has been such as became the solemn profession of religion which you have made. I candidly confess that I had some misgivings of heart when I heard of your contemplated journey; not because I had the smallest doubt of your sincerity, but because I knew



so well the difficulties by which a young female who makes a profession of religion is surrounded, especially abroad. It is a difficult matter to maintain a decidedly Christian walk and conversation, even when at home, and amidst our friends, and engaged in our ordinary occupations; but it is still more difficult when abroad, and among those whom we may be desirous to please, even at some sacrifice. But I am anxious for you, my dear child, (if I may call a young lady my child in the gospel sense of the term, for I desire to feel and to speak as a father,) not only that you should maintain consistency of religious deportment, but that you should improve in spiritual things, and that you should even seek to be of advantage to those who are about you. Religion, recommended not only by the example, but by the *precepts* of one so young as you, is a rare, and will always be a lovely exhibition. I trust you know, for I have sought to be faithful in imparting instruction, that it is impossible to maintain a Christian walk and conversation without the most steady perseverance in the great and arduous duties of prayer, reading, meditation, and self-examination. I urge you, never, in all the engagements and plans upon which you enter, never to let one single circumstance interfere with the regular, stated duties which you owe to God, and to your own soul. Be kind, be condescending, be particularly attentive to all your friends whose hospitality you are enjoying, but remember that there is one Friend and benefactor, who is never for one instant to be forgotten, or neglected: It is He, who by his grace can alone

sustain you, and enable you to exhibit in all its due proportions, the loveliness of the Christian character. Look to him for direction in whatever emergency you may be placed, and do nothing which you think would not meet with *His* approbation. By this course, you will be safe, and return to us not only as well in spiritual health, but better than you went away. My respects to your friends, and

‘Believe me your Friend and Pastor.’

The two following letters were addressed to another member of his church.

‘I have taken a long and unfashionable sheet of paper on which to answer your very welcome letter, because I do not wish to be obliged to write less than I desire.

‘It gratified me very much to hear that in the good providence of God, you reached your point of destination safely. The journey is long, and no doubt must have been connected with many circumstances, both agreeable and disagreeable in their character. This is the character of all journeys, and it is the character of the journey of life, and especially is it the character of the Christian’s journey—for that journey is expressed under the term a *pilgrimage*. There are very few who have not found their pilgrimage made up of circumstances both agreeable and disagreeable; but even that part of it which may be deemed disagreeable, is to one who puts an unhesitating trust in God, marked by characteristics which, if they do not exactly turn

pain into pleasure, at least neutralize the pain. For what does it matter what befalls me during the short period I travel on earth, if God is with me—his rod and staff ready to uphold me? If my journey be *up hill*, he is there to assist. If the road be *stony* and *rugged*, he is there with me. If I meet with unpleasant companions on the way, God is the best of company. But I shall soon fill my paper if I go on at this rate. What I mean to say to you by all this preliminary and round-about matter is, that disagreeably as you may be situated, and *up hill* as you may find your course, yet one thing is certain, you may have the best company which mortal may look for, even God—and all things will work together for your good, if you will continue to love and serve Him. Of one thing you are to be especially cautious, viz. never to forget that the life of a Christian *depends* on the regular supply of food from the Father's table. To God then always go for this supply; and never think of neglecting it, more than you would your daily food, for the sustenance of the poor and perishing body. Indeed I think we may learn an excellent lesson from the circumstances which are connected with our returning wants in respect of food. In the morning we hunger for our *breakfast*—then our appetite needs the enjoyment of *dinner*—and then in the evening we must have our *supper*. It is thus three times a day that our bodies require, and as they require, so they receive food. “In the morning and evening, and at noon-day, will I pray,” says one of the Scripture characters, who knew the necessity of continual waiting

upon God. In your situation, where you are so destitute of spiritual privileges, that one blessed and glorious privilege of having daily communion with God, through the medium of fervent prayer, can never be denied you. It would be yours, if no truth and no religion existed in the city where your lot is cast.

‘Long ere this, you will of course have heard of the death of Mr. S——. Since your departure, I have not felt exactly at liberty to call on your mother and sisters, lest it should be supposed an attempt to induce them to attend St. Andrew’s. I think, however, I shall call in a few days.

‘I am at the present time inclined to think that there is an excellent state of religious feeling in our congregation. There is a remarkable spirit of prayer poured out on the members, and many careless persons are evidently beginning to be deeply interested. On Sunday, the 29th, Bishop White is to hold a confirmation, and the number of candidates, including several who have already been admitted to the communion, amounts to forty-three. This, even should there be no more, will make no less than eighty-six confirmed within the space of ten months; for our last confirmation was only in March. I trust and believe that the candidates are prepared by the Holy Spirit for taking upon them the vows of a solemn covenant with God.

‘During the few months last past, we have had a severe visitation in the shape of influenza, and it has carried into the eternal world many old persons, and seems to have been peculiarly fatal to them.

But few, in the midst of all the judgments of God, learn righteousness. Many are out off in the midst of their sins. I trust that the Lord has preserved your own and the health of Mr. W——, and that together you are striving to follow the Lord with full purpose. And now, commending you “to the Lord, who is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy.”

‘I remain your sincere friend and pastor *yet*.’

‘I do not know that I should have been induced to answer your letter quite so speedily, had I not yesterday heard at the Bible class that Mrs. C—— is about sailing for ——, as early as Saturday. You will thus have another member of St. Andrew’s Church. I hope you will be enabled to have much Christian intercourse, and that you may mutually edify and comfort each other. I have very little to say to you on the score of intelligence. In the wisdom of God, I have been so much shut up this winter, that I have had very little opportunity of mingling even with the affairs of our own St. Andrew’s. For the last six or eight weeks, I have been obliged, by the imperative orders of my physician, to abandon all exposure to the night air; consequently I have not lectured on Friday evening, neither have I attended any prayer-meetings during that period. This is a great deprivation to me, as I do most truly delight, especially in the plainness and familiarity of the Friday evening lecture, which I believe has been much blessed by our gracious

God. But, one thing I know, and that is, that it has been the Lord's pleasure thus to lay me by for the evenings, and I have nothing to say, but take the language of Scripture, "It is the Lord, let him do what seemeth him good." The lectures have been kept up by several of my brethren in the ministry, and, upon the whole, they have been well attended.

"Our Tuesday Bible class has been but twice interrupted; and those interruptions were occasioned by violent snow-storms. We are now in the season of Lent, and our members are spending every Friday as a day of fasting and prayer. Last Friday was the commencement. The lecture-room was filled both morning and afternoon. I trust that these hours spent in prayer, will, in infinite mercy, bring down a blessing upon us. I am very much rejoiced to hear that you have an Episcopal clergyman among you, who seems to be disposed to do good. Beg him from me, though a stranger, to be particularly on his guard against that bane of all Episcopal ministers in southern countries, a supposition that he can win people to religion by seeming to give in to some of their worldliness and prejudices. Tell him, from one who has now had nearly twenty years of experience to teach him, that by such a course, absolutely *nothing* can be gained, but *everything* may be lost; nothing can win souls to the Lord Jesus Christ, but the faithful preaching of the humbling doctrines of the cross, and the consistent walk and conversation of the minister; thus letting the people see, that there is a holy correspondence between what he says and what he does.

‘ I very much approve of the course you have taken, as it regards mingling with the world. You had even better have no associates, than those who can in no wise benefit your soul. It may be hard for a while to get along with such determinations, but if you are faithful, the Lord will bear you out in them.

‘ Within a few days we have had something which begins to wear the appearance of spring, and it has been truly delightful to us here, who have been shut up by one of the most uncomfortable winters that I remember to have ever experienced.

‘ In your letter you merely mention the name of Mr. —, and say that he is well. We are very anxious to learn whether the serious impressions which appeared to have been made on his mind during the period of his sickness last summer, have been permanent, or whether his goodness has been like that of those of old, whom God complains of when he says, that it was, “like the morning cloud and the early dew, which pass away.” Mr. — has an opportunity of ascertaining this, and I hope when I again have the pleasure of hearing from you, that you may be enabled to say something definite on a point which is very interesting to us, being relatives of his. His wife is one of the loveliest and most devoted Christians in the world, and I trust his daughter has also decidedly chosen the Lord for her portion.

‘ There are many things in your letter which I would like to answer very specifically, but neither time nor paper will allow me. In a few months I

trust you will be turning your face this way once more to visit us. I wish that your lot was cast here, but as God seems to will it otherwise, our duty is submission.

‘ And now I must again exhort you to be much in prayer, to be “stedfast, immoveable, always abounding in the work of the Lord, forasmuch as the promise is, that your labour shall not be in vain in the Lord.” Make my best regards to your husband; there is much for him to do in such a place as —, and there is need of much circumspection. May the Lord enable him to hold fast his spiritual integrity, and grow in grace. I learn that the children are well, but have had no opportunity of special inquiry. Mrs. B. had some conversation with one of them between morning and afternoon service last Sunday. Mrs. B. and Miss T. send their love. By the blessing of God, our family is in good health.

‘ Believe me your affectionate friend and pastor.’

The watchfulness over his people which we have already exhibited, and of which we have been able to present some interesting illustrations, extended to all the changing circumstances of their lives. No opportunity which might be improved by him for a good impression upon their minds, was allowed to pass unnoticed. In his preaching to them he was accustomed to take advantage of every occasion which might furnish to him room for any peculiarly useful remarks. The same vigilance followed them in their private scenes and relations. A large por-



tion of his congregation were accustomed to be absent from the city during a portion of the summer, either for an occasional journey, or for a country residence. He saw and felt the ill effects frequently resulting from this interruption in their enjoyment of religious privileges and discharge of religious duties. To warn those over whom he watched as one that must give an account, he addressed them especially upon this subject, on some Sunday early in the summer before their general departure from the city, and again in the autumn after their return. We have not room for the exhibition of all his various addresses upon this subject. Some extracts from one will show his own feeling in connexion with it, and the vigilance with which he observed his people, and the fidelity with which he admonished and warned them. The subject of this address, delivered to them in the month of June, is 'the evils attendant on a residence in the country, and on travelling.'

'Since I have been settled in this city, the most cases of religious depression and declension which have come under my notice, have occurred in the autumn of the year, and among those professors of religion who have spent their summers in the country, or in travelling. This is a curious fact, and one, the causes of which are well worthy of investigation. I have been obliged to investigate the subject, in order that I might properly shape my pastoral instruction to individuals in private; and those investigations are so striking, that I believe it of great importance to discuss the subject as among the pro-

fitable themes of pulpit instruction. Upon what principles can we account for the fact, that in the autumn of the year, and among those who are professors of religion, we frequently find cases either of depression of spirits, or of absolute declension on the subject of religion? I can discuss this subject experimentally, because what I say is not abstract reasoning, but truth, gathered from the history of some melancholy cases. Let it not be supposed that I am about to object to passing the distressing heats of the summer among the shades and delicious retirements of the country; or that I in the least object to travelling. No; I am an advocate for these, and the necessities of my own health require the relaxation and refreshment which such changes are calculated to produce. But let us not be blind to the evils attendant on these things; let us not be ignorant of the devices of the devil, for there can be no question that the great adversary takes advantage of this season to sow in our bosoms the seeds of departure from God, and then quiets our consciences by the plea that the evils were unavoidable.

1. I mention an inattention to secret religious duties. The duties of the closet, such as reading, meditation, prayer, self-examination, are indispensably necessary to the welfare of the soul. Now a professor of religion starts off to spend the summer in travelling, or in the retirement of the country. In either case there is temptation to neglect these duties; public conveyances hurry us along, as if the object was to annihilate time and space; public houses afford small accommodation for reading and

meditation, and prayer. We start early in the morning and we travel till late at night ; all is hurry and bustle, and nothing is thought of, except to accomplish our wish. Thus much as to travelling. If we are in the country, perhaps there are other persons with us of uncongenial dispositions and habits. We have small rooms, new occupations, and a variety of new engagements. I will venture to assert, that there is not within the sound of my voice one solitary case of religious depression or declension as connected with this subject, in which the individual, if honest, will not confess that he or she had neglected religious duties, especially those of a private character. Besides this, public duties are broken in upon ; there are not the same Sabbath privileges which there are at home ; and if there are, the heat and the want of conveyances are pleaded in excuse for neglecting them. All these, by a process just as natural as any which can be imagined, leads to depression ; for just as well might we hope that our bodies should retain their vigour without food and exercise, as that our souls should flourish without that continued and intimate communion with God which alone supplies them aliment. The vegetable creation will not thrive without light, neither will the seed of divine grace which may have been sown in our hearts, grow without the light of God's countenance. This must be sought, else it will be withheld, and leave the soul to darkness and to doubt. This is one cause of religious depression in some, and declension in others.

'2. But, secondly : to omission of duty, many add actual sin. Forced by circumstances, as they say, many professors of religion travel on the Sabbath, on the vain plea, that they shall commit as little sin by so doing, as by staying where they happen to be uncomfortably placed. Some are in large public establishments, and spend the day, not in their rooms, but in promiscuous company. Those who do not travel, but who are in the country, are apt to spend the Sunday very idly, or else improperly ; neither going to church, nor occupied in prayer and meditation. And besides this, there are many professing Christians, who, in the country, are the actual cause of sin in others. For instance, a family in the country, a few miles from the city, has the father, or the brother, remaining behind. What then ? The wife and the relatives must be visited. Shall I leave my business ? asks the husband. Oh no, I cannot spare time to see my family and friends during the week. When can I go ? Ah, there is Sunday ! It is no matter if I break God's law. I will go out on Saturday and stay till Monday. I shall gain two things by it ; I shall see my family and spend my time with ease and comfort, and I shall lose nothing, but rather save a day. Some ride out on Sunday morning and return in the evening, and spend the day without religion. Thus the man breaks the commandments of God ; the wife and the children are taught that the institutions of public worship are mere matters of convenience ; duties are neglected ; God is insulted. Is it wonderful that God withdraws his presence from those

thus tempting him? Is it not rather wonderful that he does not cast them off for ever?

‘ Now, in the fall of the year, the travellers return from their tours, and those from the country to their homes; the closet is sought, but it has been too much neglected to give pleasure now. Spiritual darkness overwhelms the soul, and in anguish the individual cries, “ O that I were as in months past.” My friends, you bring this on yourselves. There is no necessity that you should neglect your duties of reading, meditation, prayer, self-examination; because if travelling or being in the country bring the neglect of God and your souls as necessary appendages, then you had better never travel. You had better endure the heat of the city, than neglect God and ruin your own souls. But this was not necessary. You permitted your enemy to get the advantage over you. You gradually become careless and indifferent. One duty gives way, then another; one sin is committed, then another; and at length your conscience ceases to reprove. You then come back to the scenes of your usual religious associates, and conscience is at work, and then you discover the evil. This is the history of religious declension in some, and depression in others; and this leads me,

‘ 2. To the remedy. If you must go into the country, or if you must travel, determine upon one thing before you go. God goes with you wherever you go. Set your face like a flint against sin; determine to do nothing, and encourage nothing, which you would not do and encourage at home.

If you travel, whatever town you reach on Sunday, stop! if there is a place of worship, go to it. If not, go to your chamber, and spend the day with the best of company—your God. Carry your Bible with you; think not to escape out of the presence of God; mingle not with indiscriminate or light company; give the day, and give your heart to God. If you are in the country, near to any place of worship, or to the city, go to it; put yourself to some inconvenience; if not, spend the day with God. Do not encourage your husband or relatives in ruining their souls to enjoy your company. You thus become partakers of their sins.

‘There must be a positive determination made to set your face against every thing which will draw you from God, directly or indirectly. You must be on your guard, and determine that on no account whatever will you bring yourselves into this difficulty. But perhaps some may say, then we must never travel, and never go into the country; we must stay and suffer in health; it is impossible to do otherwise, there are so many disadvantages. Permit me, my dear friends, to say to you, in the honesty and simplicity of the Gospel, that if, in your individual case, these things are inseparable from your circumstances; if you cannot travel or go into the country, without neglecting God and your souls, then it is your imperative duty never to travel, and never to go into the country. It cannot possibly be your duty to ruin your souls. You had better stay in the heat of the city; aye, if there should even be there the “pestilence that walketh in dark-

ness, and the sickness that destroyeth at noon-day." Your children had better go to heaven before they have the guilt of actual sin on their souls; every inconvenience had better be endured than that you should lose both soul and body in hell, and be the ruin of your children also. The great business of your lives, permit me to tell you, is to regard eternity, not time; to see that you are prepared for death and judgment, rather than prepared for mere enjoyment. You know not when your Lord may come. For aught you can know to the contrary, you may be called away to judgment while far distant from your home; or from the shades and delights of your summer residence you may be summoned to give an account of your stewardship. And if this should take place while you are thus neglecting God, your settlement at the day of judgment will be terrible indeed. I say, and the reason of every one cannot but respond to it, if you think travelling and country residence incompatible with precisely the same state of mind and exercises of heart as are indispensable at home, then your duty is to stay; that if the body perishes, at least the soul may be safe. But I do not believe that these things are incompatible. The situation is more difficult, it is true; but because it is difficult, it ought to rouse new energies. God can be served, and yet the distant journey taken, or the country quiet resorted to. But it requires you to fight against your inward corruptions, and to resist your great and spiritual adversary. You must be decided against the world, and friends, and rela-

tives, if you would save your souls from neglect of God.'

To second his efforts in this public address, and still more personally and particularly to apply the admonitions which he had given, he placed in the hands of every member of the church who was about leaving him under such circumstances, the following circular, the effect of which was made, by the divine blessing, most beneficial in many instances :—

' MY DEAR FRIEND,

' You are about to take up your residence in the country for the summer season, or to spend the summer in travelling. Health, or recreation, or perhaps both, are the objects you have in view. As a professing Christian, you are about to be placed in a situation extremely dangerous to your spiritual welfare ; and as the pastor set over you in the Lord, I feel that my duty can only be discharged by giving you warning of your danger, and calling your attention to some points of duty. Suffer me then, by the Christian affection which I bear you, to ask your attention to the following considerations :—

#### IF RESIDING IN THE COUNTRY.

' 1. Never neglect your accustomed private duties of reading, meditation, self-examination and prayer.

' 2. Never fail to attend some place of worship on the Lord's-Day, unless prevented by such circum-



stances as you are sure will excuse you in the eye of God.

'3. Never entertain invited company on the Lord's-Day, and pay no visits, unless to the sick and needy, as acts of benevolence.

'4. Never engage in any thing either on the Lord's or on any secular day which will compromise your Christian consistency.

'5. Seek to do good to the souls of your family, and all others within your reach.

'6. Always remember that you are to 'stand before the judgment-seat of Christ.'

#### IF TRAVELLING.

'1. Never, on any plea whatever, travel on the Lord's-Day.

'2. Make your arrangements to stop, if possible, in some place where you can enjoy suitable religious privileges.

'3. If at a public-house, or watering-place, on the Lord's-Day, do not mingle with indiscriminate company. Keep your own room as much as possible, and be engaged in such a way as may make the day profitable to your souls, and honourable to your God.

'4. Every day find, or make time for your private duties of reading, meditation, self-examination, and prayer.

'5. Carry tracts and good books with you, to read, distribute, or to lend, according to circumstances.

'6. Seek for opportunities to do good to the souls of those into whose society you may fall.

'7. Never, by deed or conversation, appear to be ashamed of your religious profession.

'8. Remember, you are to "stand before the judgment-seat of Christ."

'Let me entreat you to read these items of advice over and over again, and recur to them in every time of temptation. They are the affectionate warnings of one who knows the danger of your situation; and whose 'heart's desire and prayer to God' it is, that you may maintain your Christian integrity, honour God, live in obedience to his will, and enjoy the peace which can alone spring from a "conscience void of offence," "because the love of God is shed abroad in the heart."

'If neither a sense of duty, nor this affectionate appeal, can hinder you from sinning against God and your own soul, this pastoral letter will be my testimony when we stand together at the bar of God, that I have warned you of your danger, and am guiltless of your blood.

Most truly your Friend and Pastor.'

The failure of his own health required him, during the last years of his life, to be absent from the city during some of the summer months. But wherever he was, his interest in the welfare of his beloved people could not be diminished. And when unable to address them personally, he communicated to them his views and wishes through short pastoral letters, which were always welcomed by them as

messages of peculiar importance and interest. The following was addressed to them from the country, to be read on a day of public humiliation and prayer, which had been appointed by the civil authority in relation to that dreaded pestilence, the cholera :—

DEARLY BELOVED BRETHREN,

Had the proclamation of the governor been received previous to my arrangements for my usual summer journey, I should have been with you to-day to mingle my own with your supplications at a throne of grace and mercy. It grieves me to be obliged to be absent from you in a time like the present, but were I in the city, I should be unable to perform any of the duties of the parish, as you are aware that for several years last past, I have been, for the most part, disabled during the month of August and most of September, from the full discharge of duties, either by positive illness or extreme debility, and forced to spend that portion of the time in travelling for health. I cannot, however, permit the present day of fasting, humiliation, and prayer, to pass over without offering you a few words of advice and exhortation, as the pastor set over you in the Lord. As it regards the most of you, indeed I may say all, I have very little fear as to your immediate exposure to the attack of the pestilence which has now appeared in our beloved city, for I am aware that our congregation is composed of those whose habits of life, humanly speaking, render them less liable to attack. I say this not to arrest any salutary alarm which may be on your minds, but to

prevent unnecessary fear: Maintain those habits of temperance and regularity of living which have hitherto characterized you, and be much engaged in works of charity and mercy, and you may reasonably hope to be exempt from a disease which experience shows to have, as a general rule, selected its victims from among those whose habits of life have not been in accordance with the rules of gospel sobriety. To this there have been exceptions, but I pray God that the exceptions may not fall among my beloved people. Let the course of Divine providence, however, be what it may, there is one method of disarming the pestilence of the terrors with which it is otherwise invested. Let those among you who have a good hope through grace, that your sins are pardoned and yourselves accepted in the Lord Jesus, be "diligent that ye be found of him without spot and blameless." See that ye grow in grace, and that especially in this season ye be much engaged in prayer, that the Lord would look upon our city in mercy, and stay the hand of his righteous judgments. Be ye active in the discharge of Christian duties; and keeping a firm confidence in Him whom you have taken as your Saviour, do your duty to your fellow men. If under these circumstances the arrows of the destroyer should fall on any of you, you would only realise the truth of the declaration:

'Death's but the servant Jesus sends  
To call you to his arms.'

'But there are some of you, my dearly beloved brethren, concerning whom I have great sorrow in

my heart. I mean those to whom I have so many years preached the gospel, and who, as yet, have refused to receive its offers of mercy to the salvation of their souls. Let me beseech you to listen to the voice of God, now that his voice speaks to you under circumstances of so much solemnity as the present. There are those among you who may be cut off in your sins; and let me press on you the solemn inquiry of the Apostle—"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Take warning, I intreat you, and now in the time of this visitation of judgment, "take heed to the things which concern your everlasting peace, ere they be for ever hidden from your eyes." This exhortation is always appropriate, but more particularly so at the present time, when death comes as a thief in the night, and leaves no time or opportunity to make your peace with God. I have no pressing solicitude as to any of you except those who are in the condition last described; but for you I feel much, lest any of you should be called to your solemn account of judgment before you have by faith secured that interest in the Lord Jesus Christ, which alone can enable you to render that account with joy and not with grief. Let me again and again beseech you to repent and turn to the Lord, and to do works meet for repentance; and then, should God's visitation reach you personally, it would only prostrate your bodies in the dust, but leave your souls safe in the sure salvation of the Lord Jesus. Let me beg of you to give heed to these lines from one who has now for nine years

addressed you, and who, though compelled by reason of his own precarious health to be absent, still desires to present to your consideration, even through the imperfect medium of a letter, the calls and the offers of the gospel.

‘To all of you who, in the midst of the “pestilence that walketh in darkness, and the sickness that destroyeth at noon-day,” are yet privileged to meet together for prayer and supplication, let me urge the necessity of a deep and heartfelt humility in the sight of God. “Rend your hearts, and turn unto the Lord your God, for he is gracious and merciful, long-suffering, and of great goodness, and repenteth him of the evil,” peradventure he will hear and leave a blessing in answer to your prayers. Wherever the providence of God may find me on the day you assemble, I shall strive to be with you in spirit, though not in bodily presence; and under any circumstances shall not fail to pray for you, that the Lord may keep you safely; and that though thousands fall beside you, and ten thousand at your right hand, no plague may come nigh you or your dwellings. And I trust that in your prayers and supplications you will not fail to remember him who needs the benefit of your most ardent and persevering prayers, both for his bodily and spiritual health.

‘Through the medium of my friend and assistant, to whose discretion I have entrusted that portion of the concerns of our church which fall to my lot, I shall frequently hear of your welfare. May the Lord be with him and you, and may the Holy Spirit

so sanctify this afflictive dispensation to us all, that our souls may reap the intended benefit, both in time and throughout eternity. I remain, dearly beloved brethren,

Your Friend and Pastor.

One of the most difficult duties of the private friend, or the Christian pastor, is the administration of necessary reproof to those who err. Dr. Bedell was especially calculated, from the very peculiar delicacy and sensitiveness of his character and temperament, to feel this difficulty deeply, and to shrink from the proper discharge of the duty. But the spirit of love by which he was governed, and the full and sincere consecration of himself to the duties of the ministry, sustained him in this also, and enabled him to exercise this office with fidelity. The letter below, a copy of which was sent to individuals among his people, as occasion required, presents a singular and beautiful illustration of the delicacy with which this painful duty was discharged by him, and the way in which he used with experience and skill, "the sword of the Spirit, which is the word of God," in contending with difficulties which arose around him.

(PRIVATE.)

MY DEAR FRIEND,

Among the duties of the ministry laid down in the Scriptures, I find the following:—"to reprove, rebuke, exhort with all long-suffering and doctrine." I have frequently found, that a hint given in a spirit

of love, has been effectual to remove an error or to rectify an abuse; and as such a hint, if given in Scripture language, carries with it peculiar weight, I purpose to adopt this plan. Sometimes I wish to rebuke, sometimes to commend. I shall do both without offence, if I do them in the words of God. To illustrate my meaning: If I send this letter to one of my communicants, and simply quote at the bottom Luke x. 41, 42. I mean that one to understand that I think him or her neglecting the soul for worldly concerns. If I quote Hebrews x. 28—29, it will be understood that I think the individual to whom it is sent, negligent in attendance at the lectures or prayer-meetings. If I quote 2 Corinthians vi. 17. it will be understood that I consider the person addressed entirely too much disposed to enter into follies and amusements inconsistent with the Christian calling. If I quote 1 Peter iii. 3, 4. it will be understood that I allude to dress, &c. If I quote Proverbs xvi. 32. it will be understood that I consider the individual under the influence of an improper spirit. These I mean as mere specimens for explanation, and will be sufficient to show my meaning. The passage I mean for you may be different from any of these, and you will see it at the bottom of the page. I pray you to turn to it at once; ascertain what I mean, pray over it, and see if the hint thus affectionately given, may not, by a divine blessing, conduce to your spiritual and eternal good. No one knows that I have addressed this letter to you. It is meant as entirely of a private character. May the Lord



bless you, and keep you by his grace, through faith unto salvation.

Your Friend and Pastor.

The following pastoral letter, addressed to the congregation, will show the fidelity of his watchfulness as a shepherd of the flock, under another aspect. Whatever was the difficulty before him, he had no fear in meeting it, and was able always, with "an open face," and a sincere and affectionate spirit, to go through the emergencies of trial to which he was called. The circumstances attending the present letter, will be sufficiently explained in itself.

DEARLY BELOVED BRETHREN,

It is probable the most of you are aware that it will not be in my power to attend to the usual evening services of our church until the weather shall become more moderate and settled. Having suffered much this season from exposure to the night air, in consequence of the peculiar severity of the winter, my physician, in whose judgment I place implicit confidence, has thought it best that I should not attempt my customary duties on Friday evenings, until I can do it with more probable safety to myself. To this arrangement I submit, because I feel that my own most earnest desires are not to be put in competition with the medical advice formed on mature deliberation. God be praised, I feel that my health is very materially improved from what it was three weeks ago; and I rejoice in the

prospect of not being prevented from discharging my duties on the Lord's day.

When I found that I should be compelled to relinquish the idea of lecturing for the space of at least five or six weeks, my mind became painfully exercised as to what was the course of my duty in relation to the Friday evening lecture. I regret to be compelled to say that I felt as if it might be my duty to close the lectures, because I did fear that the attendance might be so diminished as to be observed by those who would kindly assist me in the period of my absence. On mature reflection, however, I came to the conclusion, that let those who were accustomed to attend, take what course they might, it was my obvious duty not to close up the opportunity of religious instruction. The intention of this pastoral letter, is to express my opinion on a subject which has never ceased to give uneasiness to my mind, viz. the unchristian disposition manifested by many to forsake the instruction of the Lord's house, whenever the preacher may not be one who in all respects may gratify their tastes. This is an unwholesome state of feeling which I have long known to exist among ourselves, to a considerable extent, and which cannot be too strongly reprobated as inconsistent with a right state of feeling towards the worship and the word of God. Where the minister who preaches is known and believed to preach the truth as it is in Jesus, there is no excuse which can justify a feeling of dislike to his ministrations. It is a direct and positive proof of the want of a sound spiritual state. Under no circum-

stances, unless the character of the minister be such as may not be approved, or unless he is not believed to deliver the message of the gospel in simplicity and godly sincerity, is it justifiable to feel a disrelish to his ministrations. And though it is natural and cannot be avoided, to be more gratified with one than with another, yet wherever providential circumstances place a minister before the people, reverence for the word of God ought to ensure him a respectful attention.

‘ I have felt these things most painfully, because I have seen and known many who will not attend either on Sundays or at the lectures, unless they are first assured who is to be the preacher. This is peculiarly distressing to myself, because, when any of my brethren in the ministry assist me; it is purely because they desire to render me the aid which my health requires; and what ought to give me more pain than the reflection, that my own people are not willing to appreciate the services done from the spirit of kindness to their own minister ?

‘ I am happy to say, that both in relation to the services on Sundays, and in relation to these lectures, there has been a manifest improvement, and apparently a much better state of feeling than formerly existed. And I do not write these things so much to complain of what at present exists, as I do to caution you on a subject which I fear is not as much thought of as it should be. Especially by those accustomed to attend the lectures, and still more particularly by those who are the professing members of this church, I expect a course of con-

duct conformable to the gospel. Let them be in their places just as if I were to be there ; let them give heed to the message just as if I had been so highly privileged as to deliver it. It is in this way alone, that a blessing can be expected. And I hardly need to say, that it is in this way alone that my feelings can be gratified. Let me but see that the services of my dear brethren who kindly assist me are duly appreciated, and I shall then take pleasure in addressing you when, in the mercy of God, I may again be permitted to resume the lectures myself ; but it will be with pain that I shall come back, if I find that the attendance in the mean time has been much diminished.

‘ It is my anxious desire for your spiritual welfare, brethren, which has induced me to touch, even lightly as I have, on this subject. But I do wish my beloved people under all circumstances, to love and honour the gospel for the gospel’s sake, and to feel that they are highly distinguished by God in being at all permitted to hear the gospel in its purity ; and let me beseech you all to seek to profit by that preaching, and earnestly to take heed to the things which you hear, lest at any time you should let them slip. Whether it is I, your minister set over you in the Lord, or whether it is any one of my brethren whose good will to me has induced them to consent to this duty who addresses you, oh ! let the gospel be mixed with faith, so that instead of being a savour of death unto death, it may be a savour of life unto life. Too long have very many of you neglected the things which concern your everlasting

peace; too long have you misused the mercies of God; too long have you trampled under-foot the love of a Saviour. I pray you cease from these things and return unto the Lord. In this your day of merciful visitation, he stands ready to receive you, and pardon your sins, and forgive you freely. May the Lord have you in his holy keeping, may he lift up the light of his countenance upon you, and give you peace here and happiness hereafter, is the prayer, through Jesus Christ, of

‘ Your affectionate Friend and Pastor.’

No one could feel more deeply the importance for a pastor, of cultivating habits of frequent and affectionate intercourse with the people of his charge. Beyond all the instruments of good to which we have already referred, he considered habitual visiting among them as the best method, not only of obtaining a correct view of their peculiar characters, circumstances, and feelings, but also of discharging the obligations of an efficient teacher, and a watchful shepherd. His habit of personal visiting was necessarily very much affected by the decline of his health. But as long as he was at all able to fulfil this part of his duty, it was one in which he took great delight, and in which he was especially useful. He adopted various methods in the performance of pastoral visits, that he might secure a regular and proper portion of attention to every family. He kept an alphabetical register of the congregation, and marked under its proper date every visit which was made to each family, and made proper notes to

guide him in the use of any circumstances of an interesting character which occurred in his connexion with individual families. His general object was to accomplish three visits in each year to every family, beside his occasional visits to the sick and the afflicted. This extent of duty, however, the increase of his congregation, and the failure of his own health, for some years previous to his death, placed quite beyond his power. Until the decline of his health rendered the night air prejudicial and dangerous, he often made evening pastoral visits upon the following plan. The family at whose house he had appointed to be on the designated evening, invited such of their friends as they thought proper, and when joined by their pastor and his family, the evening was passed in conversation upon religious subjects and duties, calculated to bring to view personal difficulties and interests, and was closed with the reading and exposition of the Scriptures, and with prayer. These pastoral visits were characterized by the manner in which he received his friends at his own house. Religion was there always the prominent subject, while his simplicity and cheerfulness, and ease of manners, made it always a welcome and interesting subject. The benefit and gratification which was derived from these visits, made the reluctance at separating, when the proper hour had arrived, entirely mutual.

In his visits to the sick and afflicted, the meekness and solemnity of his deportment, united with the spirituality, and experience, and knowledge of religious truth, exhibited in his conversation, secured

the deepest attention and interest, and made him an uniform instrument of good in the hands of God. The most obdurate hearts were subdued, and sometimes whole families were blessed by the grace of God under his peculiarly excellent ministrations. On one occasion, when he was visiting one of the members of his charge in sickness, this fact was particularly illustrated. The family with whom this person resided, and who were not professors of religion, were, at the request of the sick man, invited to be present. The disease of this person was considered incurable, and the scene was well calculated to awaken and impress even the most thoughtless and indifferent. One among the family, who had been a long time the subject of disease, and who was confined to her room, refused at first to be carried into the other room. Her mind had been much prejudiced against this minister of the Lord, and the strictness of religious course and character which he inculcated. But after much solicitation she yielded, and having been thus an eye witness, as she afterwards said, of the gentleness and holiness of his manner, and of the peaceful and attractive serenity of such a chamber of death, she expressed an earnest desire to have an interview with the pastor on her own account. He placed before her a simple view of the plan of salvation, and, through the blessing of God, she was enabled clearly to understand the system of the gospel, and to embrace it as her hope. She shortly died in the consolation and triumph of faith, and for her few remaining days, she ceased not to bless

God, who had sent to her aid such a guide in the ways of eternal life. The good which was thus begun in this family, continued under his ministrations, until every member of it, varying in age from seventeen to eighty years, was rejoicing in God the Saviour. Many such instances of his usefulness in pastoral visiting might be related, would the limits of this sketch allow it; all calculated to show how eminently the grace of God rested upon him in the discharge of duty, and how faithfully and successfully he fulfilled the work of a pastor in his private connexion with his people.

Another very important and influential department of his pastoral duty was the establishment of frequent religious meetings during the week; both those which regularly occurred for social prayer and improvement in every week, and those which were occasional and connected with the changing seasons of the year, and the circumstances of his congregation. He appointed a regular lecture on Friday evening of each week, which, for some years, was held in the lecture-room belonging to the church, but afterwards, in consequence of the increase of attendance, entirely beyond the capacity of the room, was transferred to the church. These lectures were familiar exhortations of Scripture, especially adapted to the cultivation of Christian character in those who had professed themselves to be the followers of the Saviour. He had great facility in a simple style of extemporaneous speaking, and probably none of his services were more interesting or instructive to the serious portion of his audience,



than these informal lectures. They furnished occasions too, by which many persons who were not stately under his ministry, gained a knowledge of the truth, and many souls are the seals of his apostleship, both as members of the church to which his life was especially devoted, and of others also who received their first valuable religious impressions and instruction by being induced to attend the Friday evening service of St. Andrew's Church. On Saturday evening of every week, there was a social meeting for prayer among the members of the church, which he attended as frequently as his health and other duties would allow. His heart was much devoted to the encouragement of the spirit and habit of prayer among his people. During the season of Lent, a prayer-meeting was held every day, sometimes when the season would permit it with convenience, at six o'clock in the morning, and at others in the afternoon. Every Friday in Lent was set apart as a special season of fasting and prayer, when a large portion of the members of the church were assembled three several times in the day for the worship of God. From these seasons the richest blessings have flowed to the congregation, and numbers, as the divine answer to the prayers of the people of God, have been brought from darkness to his marvellous light. Beside these occasions, there was observed a monthly prayer-meeting in connexion with the great cause of Christian missions, and also frequent meetings of the Sunday School teachers, Bible classes, and religious societies of the church. Nearly every

day in the year, there was some religious meeting in connexion with St. Andrew's church. This was an important item in the ministry of Dr. Bedell. He begun, continued, and ended every effort in prayer. His views of the importance of meetings for prayer among the members of his church were well known, and very decided. They characterized his whole habit of ministry in connexion with St. Andrew's church. Very often on Sunday, after the regular services of the day were concluded, he invited the members of the church to a meeting for prayer in the vestry-room, for a blessing upon the labours of the day. The prominence which he gave to these views has been already remarkably displayed in the fact related, of their plain and fearless introduction in an address at a meeting in Christ Church for the formation of a Prayer-book Society; at which the venerable Bishop White presided, and most of the clergy of his city were present. To this fact there is given a peculiar interest, from its having been the last anniversary address, but a few months before his death, and after his health had been proclaimed by his physicians to be verging to the close of life, and of course the final and deliberate conclusion of his extensive and experienced ministry. He was perfectly aware of the exceptions which were made to this part of his ministry, as countenancing irregularities in the church. But while he was satisfied of the groundless character of the charge, it altered not his own views, or purpose, or course. And the manifest blessing which has rested upon his efforts

to do good among the people of his charge, will shew that, however men might in some cases, think proper to condemn, God has been pleased to accept and approve.

In this connexion may be also related his continued earnestness for the increase and revival of true piety in his church, and the frequency and extent in which the church was blessed with precious seasons of refreshing from the presence of God. While he was the rector of St. Andrew's church, there were several of those blessed outpourings of the Spirit of God, with which the American churches have been so frequently favoured, under which many souls together were awakened from sin, and brought to a knowledge and acceptance of forgiveness in the blood of the Lord Jesus Christ. These seasons of revival, it may be remarked, generally followed the weeks of Lent, which had been passed, as we have seen, by this people in habitual prayer. His eager desire for the conversion of his hearers kept him ever upon the watch, for any promising indications among them, of special attention to the great concerns of their souls. He marked the first manifestation of peculiar seriousness and interest, and welcomed it as the dawn of glorious light. He immediately called together, in a separate and stated meeting for prayer and religious conversation, all whose minds were seriously impressed with a view of their own dangers and wants, and like a faithful shepherd, having thus withdrawn the feeble from the residue of the flock, he set himself to bind up the

broken heart, to guide the seeking soul to Christ; and to lead them all to a full and immediate acceptance of the divine offers of salvation, and to an unreserved dedication of themselves to God. The results of these meetings of awakened and anxious persons, were most valuable and happy. He became individually acquainted with the cases, and feelings, and circumstances of all; and they found, in the advice and exhortation which he was able thus to give them, the means of wisdom unto salvation. In preparing those who gave evidence that they had believed with their hearts unto righteousness, for a public profession of religion, we have already seen evidence of his vigilant and guarded habit. He watched over them and instructed them as a father does his children, meeting them collectively and individually, again and again, for instruction and prayer, in reference to the profession which they were to make, of personal devotion to God their Saviour. In his arrangements for the occasion of their confirmation, his remarkable love for order and harmony left no circumstance unnoticed that might promote the serious impression or happy feeling which he desired to have produced. Every candidate for the ordinance had a particular seat and position assigned, so that there could be no confusion, nor any disturbance from this source, of the state of feeling which he desired. As the result of this care in all arrangements, both those of the greater and less consequence in themselves, there was uniformly an important and deep impression produced upon the minds of the congregation,

by the administration of this ordinance, as there was also by his method of administering all the Christian ordinances, and many have dated their first desires for a religious character and hope, from a personal observation of these interesting scenes. One such occasion is described in the following extract:—

‘ During a period of great seriousness, and very soon after I had professed the name of Christ, many were about to make a public profession of religion; our dear pastor had delivered a deeply interesting course of lectures on the subject of confirmation, and had conversed privately with all the candidates about to partake of that solemn rite. None could say that they were ignorant of the nature of those vows which were to be ratified by the recipient of confirmation in St. Andrews. Faithfully, perseveringly, and affectionately did Dr. Bedell, both in season and out of season, instruct all who came to him for counsel, upon a subject of such deep solemnity. Sabbath morning was the season selected on this occasion, and when memory reverts to that morning, my heart feels as though it would invoke the holy influence which pervaded the sanctuary on that blessed day, and from its deepest recesses breathe desires like these, ‘ Come, blessed Spirit! who wert so sweetly present then, and visit again all our hearts with the same elevating influence which then touched us with hallowed emotions of penitence and love.

‘ At an early hour the candidates had all assembled, I think above fifty were present; they were seated

in pews near the chancel, and presented an appearance of solemnity, simplicity, and devotion, which was touching in the extreme; there was reason to hope that in every case they were about cheerfully, deliberately, and without reserve, to dedicate themselves to the service of God. They were almost all in the freshest season of youth, and there in the sanctuary, before the altar of the Most High, removed far away from the busy scenes of the world, they had turned aside to sit at the feet of Jesus; like Mary, to choose that better part which shall not be taken away from them; many had left father and mother, sister and brother, to follow Christ: youth, beauty, and talent knelt that day beneath the cross of Jesus, and in the presence of men and angels, vowed to be his for ever. It was a scene with which the worldly could not sympathize, for it could not yield them joy to see so many of their young companions leaving their ranks and joining themselves unto the crucified Saviour. In the afternoon, they were all again assembled in the same seats, to hear from the lips of their spiritual father, a sermon addressed to them from these words—"When thou vowest a vow, defer not to pay." Doubtless you remember with what fidelity he warned them of their dangers, encouraged them by directing them to the "Captain of their salvation," commended them to the prayers and counsels of their Christian brethren, and with holy love to him "who was able to keep them from falling." Even now can I hear the solemn tones of his voice, trembling with emotion, repeating these words:

We share our mutual woes ;  
Our mutual burdens bear ;  
And often for each other flows  
The sympathizing tear.

‘ When, oh ! when shall we see another so humble, so faithful, and affectionate as he was ; so pure in life, so wise, and yet so gentle ? May the Lord, by his grace, qualify another in like manner to break unto us the bread of life. On the following Sunday was the Christmas communion, when these youthful Christians were, for the first time, to partake of the symbols of a Saviour’s love. Dr. B. requested them to remain until the last, and to advance alone. As they approached the table, the hymn was sung commencing thus :—

O, happy day, that stays my choice,  
On thee, my Saviour, and my God ;  
Well may this glowing heart rejoice,  
And tell thy goodness all abroad.

And when the youthful band knelt around the sacred board, I think few scenes on this side of eternity could compare with that for interest. Many, nay, almost all, were the spiritual children of Dr. B. ; and as he gazed upon the kneeling company, his countenance fully expressed the strong yearnings of affection which he felt for those lambs of the flock. Before he administered to them the consecrated emblems, he addressed a few suitable words of exhortation and encouragement to the new recipients. What changes have passed over us since that happy period ! Some who assembled with us then, have gone rejoicing to their rest ; some have

removed to other scenes, formed other connexions, but are still dear to our hearts as Christians. Some few "have forsaken us, having loved the present world." And the pastor's form reposes sweetly beneath the shadow of the church he loved, but the spirits which there met still exist. Death cannot wholly sever us; the golden chain of love which binds us all together is only lengthened; every Christian friend, whether in or out of the body, still forms one link of that strong attraction, which will at last raise us all to that place "where the voice of parting shall be no more heard." When recalling events like these, departed privileges stand before me in all their freshness, and these blessed, holy hours, even now shed over my spirit the same sweet and elevating influence which made them then so precious. Changes have indeed passed over us all since then; but of this I am well assured, that no future events can ever banish wholly from our hearts the fond remembrance of those vanished hours.'

The following extracts from letters of Dr. Bedell to the Rev. Mr. Henderson, refer some of them to the circumstances which have just been related, and others to similar occasions of awakened attention to religion among the congregation of St. Andrew's Church in other years. They serve incidentally to exhibit also, how much he prized these seasons of grace, and how entirely his heart and his time were occupied in the various duties which they brought upon him. In the feeling of St. Paul he seemed to "live" in the proportion in which his people were



converted from sin, and stood "fast in the Lord." And amidst all his bodily weakness and suffering, in this he could always rejoice, and for this he was always ready to "spend and be spent." In reference to the extracts which follow, Mr. H. remarks:

'It will be observed, from expressions in this and the following letters, that the congregation of St. Andrew's was favoured at this time with a remarkable degree of religious sensibility. Indeed, during the whole period of Dr. Bedell's ministry in Philadelphia, "the word of the Lord" at his mouth "had free course and was glorified." The faithful exhibition of "Christ crucified," both as a fact and a doctrine, connected with a simple reliance upon the agency of the Holy Spirit in its application to the conscience, sought in earnest prayer, rendered his preaching eminently successful in the conversion of sinners.'

To him Dr. Bedell thus writes:—

'MY DEAR FRIEND,

'Your letter which I received gives some interesting intelligence relating to the Seminary. I do hope that you may find many who will be disposed to bow the knee in social prayer. The number of our inquirers increases, and fourteen have been enabled to believe in Christ to the saving of their souls. I look for many more. Our meetings are all continued, and are all deeply interesting. Our clerical association has been abundantly blessed to our own souls, and I know of four cases of conviction as among the blessed fruits. I do most sin-

cerely pray that you may be preserved from all coldness and lukewarmness. I want you to write me all about your progress, and every thing that may at all concern you. This evening we hold our usual concert of prayer. Few of us will be present, as several are now in Washington. Ecclesiastical news I have none. I wish church politics were banished to the ends of the earth. God be thanked, religion flourishes, and the height of our present ambition is, that Christ may be glorified in the conversion of sinners.

\* \* \* ' I expected to have been in New York, but the press of spiritual concerns, and not feeling very well, kept me at home. I write this merely to let you know that you may answer my letter, not calculating to see my face for several weeks at all events. We are all well, and religion most blessedly prospers.

\* \* \* ' We calculate here on most interesting times. The period of 'religious sensibility,' as Bishop White calls it, with which God in his goodness has been pleased to visit St. Andrew's, has, I think, resulted thus far in the decided conversion of above twenty-five persons; and I have for the last few weeks been most pressingly engaged in preparing them and others for the interesting rite of confirmation. There are about fifty to be confirmed next Sunday week. On Friday evening, 12th instant, I have about six adults to baptize. We open the church on the occasion, and Mr. Smith<sup>1</sup> is to preach an appropriate discourse. On Christmas day, we shall have at least thirty new communicants.

Some of them, who were brought into the fold of Christ during our season of spiritual refreshing, were quite young, and four of them among the most interesting females which we have in the congregation. You may judge of my labours, when I tell you my usual weekly engagements. Monday afternoon, meet a section of those to be confirmed, for special private conversation. Another section on Thursday, and another on Friday. Wednesday afternoon, a regular lecture to all that are to be confirmed. Friday evening, my usual lecture, which continues to be crowded. This is beside the Wednesday and Saturday prayer-meeting, one of which, at least, I make it a point to attend.

‘ You will be pleased to hear that the serious state of things still continues, though not so decidedly marked. The last person whom I have reason to think has passed from death unto life, is an extremely interesting and very decided case. . . . All our young professors hold on well, and are much in prayer and in exertion. The Lord blesses them.

\* \* \* ‘ As it regards our more immediate religious concerns, the Lord still seems to bless us, though not with such marked exhibitions of his loving kindness as we have heretofore had. There are, however, many inquiring, and some very peculiarly delightful manifestations of converting grace among the young. The Bible class is very largely attended. The Friday evening lectures so crowded, that very many are obliged to go away.

<sup>1</sup> The present Bishop of Kentucky.

On Sundays our attendance and attention are delightful.

\* \* \* 'We go on here pretty much after the old sort. This week there has been one most delightful instance of conversion in the case of a young officer of the army, whose every thought has been brought into subjection to the obedience of Christ. Many of my dear young children who have lately taken hold of religion, not only with their heads and hands, but their hearts, will be admitted to the Lord's table on Easter day, when I expect an accession of at least twenty, making an addition to the communion of the church, in less than one year, of somewhere about eighty, and of these I can say, not like our ordinary communicants who are indiscriminately admitted without conversation or examination, but are such as are able, experimentally able, to give an answer to every one that asketh a reason of the hope that is in them.'

The preceding letters were all addressed to Mr. H. while a member of the Theological Seminary of the Episcopal Church in the city of New York. They are of different dates, through an autumn and succeeding winter, and all refer to the same season of revival in St. Andrew's church. It cannot but be interesting here to introduce also some extracts from the pastoral address which was given to those who were at this time united to God in a public religious profession, on the afternoon of the day on which the larger number of them were confirmed :

'My dear friends, I must not on this occasion

forget to say, what in substance I have said to you on frequent occasions, that this act of self-dedication to God, is about to involve you in many and formidable difficulties. You are going out into the world as the professed disciples of the Lord Jesus Christ, and you are to be on all hands surrounded by your foes. You are going to share in the reproach of your Master; and it is folly for you to expect exemption from the malice of the adversary. Your motives will be impugned, your conduct watched; you will be *ridiculed* if you maintain consistency, and you will be *despised* if you are inconsistent. And especially, as it regards the younger portion of you, I can tell you what you ought to be aware of, that the devil will put it into the hearts of your worldly friends and young companions, to use all their efforts to draw you from the path of duty; they will tempt you with gaieties, and they will tempt you with dress, and they will tempt you with ridicule, and they will tempt you with a thousand solicitations, and all under the guise of love and friendship; and they will not be aware of what nevertheless is the solemn fact, that the very enemy of all godliness is the prime mover of all their solicitations. To every effort calculated to draw you into sin, or into worldly compliance, you must oppose the feeling and language of your great exemplar; and whether made by foes or mis-called friends, you must be ready to reply,—“get thee behind me, Satan.” It is a most melancholy thought, that there will be those about you so wicked as to wish that you may stumble and fall.

Of this you must ever be on your guard ; meekly, yet firmly, meet every temptation ; for if you give way once, your spiritual ruin will be half accomplished. I do tremble for you, and were it not that I dared to anticipate happy results, I should be filled with sorrowful forebodings. Oh ! that I may have faith, and oh that you may have faith, in all your trials and temptations, to make God your hiding-place. One holy, one sublime consolation have you, my young friends, “ the eternal God is our refuge, and underneath are the everlasting arms.”

‘ I have purposely avoided entering fully into all these matters on the present occasion, not only because it would occupy a longer time than could well be spared, but because I wish you to consider that my services are yours on all occasions, and in all your trials. I have watched with great solicitude the progress of your religious impressions. I have endeavoured faithfully, and in the fear of God, to give you suitable instructions—you are my witnesses, that I have not endeavoured, by deceitful emollients, to soften down, or by any unjustifiable expedients, to fritter away your great responsibilities. Here, in the presence of God, and this great congregation, I solemnly pledge myself to you, that at your desire, my counsel, my instruction, my prayers are yours ; my time, my abilities, my efforts, all at your command. If such feeble services as I can render, will be advantageous, come to me in all your trials and difficulties with the most unhesitating confidence ; my sympathies are all enlisted, you need not fear that you can weary them. If in

the merciful providence of God; I may be considered by any of you in the light of a spiritual father, I would also ask to be considered in the light of a spiritual friend. My children in the Gospel, I may precede you, or many of you may precede me into the eternal world, but while we are here together, I would most earnestly desire, under the direction of the "good shepherd," Jesus Christ, to lead you "to green pastures, and beside the still waters"—and I will so do, 'God being my helper.' Then shall you daily "renew your strength, you shall mount on wings as eagles; you shall walk and not be weary; you shall run and not faint"—your path, "like the shining light, will shine more and more unto the perfect day." Then, what greater happiness could there be anticipated, than that you and I, and the children of God in this whole nation, should for ever "see the King in his beauty," together sing his everlasting praises, and together tread the golden streets of the New Jerusalem, and drink, and that for ever, of those living streams "which make glad the eternal city of our God."

\* \* \* \* \* Christians, I commend these young disciples especially to the sacred benevolence of your prayers. Bear them on your hearts before a throne of grace; remember them in your private and your social devotions. They have this claim upon your love; and if you are Christians indeed, this claim will be answered with cheerfulness and promptitude.

'Blest is the tie that binds  
Your hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above.

Before your Father's throne  
You pour united prayers;  
Your fears, your hopes, your aims are one,  
Your comforts and your cares.'

'My friends, you who have this day dedicated yourselves to God, remember and take encouragement from the fact, that I have now secured to you the prayers of your fellow Christians, the people of God in this congregation. On this you may safely calculate, and as God is a prayer-hearing, and a prayer-answering God, you may anticipate the blessing. Return it from your inmost souls, and let your united supplications go up as the fragrant incense.

'To that portion of you, my dear friends and people, who, even in your own judgment, are not yet numbered with the decided and devoted servants and children of the Lord, I would in affection and faithfulness embrace the opportunity of giving a word in season. Many of those who but lately ranked with you, have this day "joined themselves to the Lord, in the bonds of a covenant" which I trust will never be forgotten. They have testified that they have chosen the Lord as their everlasting portion; but their example, I fear, like the continual warnings of your preacher, will be disregarded; and the same unhesitating refusal be given to the calls and offers of the Gospel. If you knew,



my friends, but what you lost—if you knew how tremendous the consequences in which your neglect involves you; if you knew what an accumulation of transgression, the despising of the commands of God lays upon your souls, already laden with the guilt of multiplied acts of disobedience, surely—surely, you would pause. But what mortal language can tell the immensity of your loss? That loss involves the present favour of your God, and his future approbation. Who can depict the consequences of your neglect? Who can describe the accumulations of your guilt? Oh how various, oh how almost infinite the catalogue. You have rejected the most urgent calls, and the most affectionate entreaties. The promises of God have been unheeded; the threats of God have been braved; the hopes of heaven have been put aside; the fears of hell have been disregarded; the spirit of grace has been resisted, and the blood of a Saviour trampled under foot, with as little ceremony as the “straw which is trodden for the dung-hill.” “When God riseth up, what will you say, and when God visiteth, what will you answer him?”

‘This little band,<sup>1</sup> who have this day dedicated and devoted themselves to God, furnish you with an example. Follow them in so far as they have followed Christ. You and they are shortly going to stand before the tribunal of the great Judge of quick and dead; then will the transactions of this solemn day be remembered *by them and by you.*

<sup>1</sup> Fifty-eight were confirmed.

Then will be called up, in solemn review, all your blessings, all your privileges, all your opportunities. Had these disciples better opportunities than you? Have you not heard the same Gospel? For your souls did not the same Saviour shed his precious blood? Why then are you yet at a distance? Why should you be separated from them on earth, separated at the judgment, separated in eternity? I have done. To the God of grace I commend you all.'

In a subsequent year, after Mr. H. had finished his theological preparation, and was settled as a pastor in the church which he still occupies, Dr. Bedell wrote to him in regard to another very extensive and important season of spiritual increase among his people.

'MY DEAR FRIEND,

'I suppose you begin to feel what it is to encounter the difficulties of parochial engagements, such as absolutely eat up time by wholesale, and leave no room for other employments than those strictly connected with duty. As to myself, I am at this time almost overwhelmed. We have a very great degree of excitement on the subject of religion, or rather I should not say excitement, for there is not one solitary instance which can in any way be construed into extravagance, such as *excitement* merely might produce. Nothing would be remarked by an ordinary observer. Every thing goes on just as usual, but beneath the whole there appears to be a very powerful under-current.

Within the last three weeks our different meetings have been most remarkably attended. Sundays always full. Friday evenings, the body of the church well filled. Prayer-meetings large and solemn. Since this state of things commenced, I have had more than twenty with me, inquiring what they shall do to be saved? Of these I have good reason to think that fourteen have passed from death unto life. There are more whose minds are deeply impressed, but they have not yet broken through the snares of Satan, so far as to come and see me on the subject.

My health is not good; but still, the Lord be praised, I am able to get through the work. In order to do this, I take a vast deal of bodily exercise. I get up at six o'clock, and spend one hour at the gymnasium, which I find is doing me immense benefit. I think that clergymen ought to make it a point, especially in cities, to take this exercise. It gives great muscular activity and strength, and expands the chest.

\* \* \* \* \* 'The most interesting matter is, that there seems to be a very considerable attention to the concerns of religion. I have now forty-three candidates for confirmation, and my last was only ten months ago, when I had upwards of forty. There are some exceedingly interesting cases of conversion, and those among males, of which there are seven recent cases, three of them heads of families.'

In connexion with these extracts, and the view

which they give of the devotion of Dr. Bedell to the advancement of spiritual piety among the congregation committed to him, it may be proper to refer the unceasing and peculiar attention to regularity and propriety in all religious services by which he was distinguished. Amidst the deepest interest among his people in the great concerns of religion, when upon one occasion during a few months, there were more than two hundred persons coming to inquire of him the way of salvation, and every meeting for religious services was intensely crowded, anxious and solemn, there was never the remotest appearance of extravagance or undue excitement. Silent and deep solemnity marked all the services in which he was engaged, and under his influence pervaded the audience by whom he was surrounded. He was particularly careful of the order of public services, and found in the stated worship of the church an entire and unvarying harmony with his own state of mind. In the ministry of no episcopal clergyman could there be more habitual and uniform regard to a walking in the "old paths" of primitive order and primitive effort, to the avoidance of every measure or step, which any one could with propriety consider as unauthorized or disorganizing, or opposed to the calm and steady, but animated and devoted guidance of souls to Christ, through the ordinances which he has appointed in his church. His whole ministry, though so powerful, and so successful, was like his whole mind and character, singularly free from all extravagances, and modest and unassuming, while

it was influential and effective. In this respect he was ever a beautiful example of ministerial fidelity and character, never sacrificing truth for order, nor order for effect; but steady, uniform, and permanent in the pursuit of his great object, the salvation of souls, in the way which the scriptures had laid open, and in which the most useful and experienced guides in the church had passed before him, giving "faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as the church hath received the same, according to the commandments of God."<sup>1</sup> This habitual regularity, while perhaps it excluded some of the valuable effect which might be produced by the power of sympathy upon the minds of others, tended, in a very important degree, to confirm and establish those who were led to a Christian profession in the obligations which they had assumed, and may be considered as one reason why there were so few among the numbers brought to Christ under his ministry, who were led by temptation to 'go away and walk with him no more.' All had time and opportunity to act with wisdom and deliberation. All were calmly and assiduously instructed in the truth; and none were ever hurried in antecedence of their own convictions and desires.

After these important and interesting views of his character and duties as a pastor, it will be desirable to exhibit his very successful efforts in the

<sup>1</sup> Ordination Office for Priests.

instruction and care of the younger portion of his congregation, as displayed in the operation of the Sunday schools connected with his church; in the preparation and publication of useful religious books for their use; and in his own immediate care and instruction of the Bible classes which were formed for regular meetings with himself. This feature presents a marked peculiarity in his ministry, for which he was extensively known, and as extensively esteemed. Perhaps no clergyman in the United States, of any denomination, has paid more attention to the establishment and instruction of Sunday schools, or been more successful in sustaining and keeping up their usefulness and efficiency. The numerous Sunday schools of St. Andrew's Church, have been at once the monument of the divine blessing and of his successful assiduity, and the model and beacon for effort and encouragement to many of his brethren in the ministry of the church. This interesting subject cannot be better introduced, than by an extract from his sermon preached on the tenth anniversary of St. Andrew's Church.

‘Within the last twenty-five years, an entirely new class of causes have been brought into operation, upon which the prosperity of churches is made very materially to depend. Among those causes, there is none so prominent as that which may be called the Sunday school enterprise. However it may have come to pass, it is nevertheless certain, that with the success of the Sunday school operations of a church, its spiritual welfare is indissolubly connected. This is a matter of experience which is

paramount to all theories. In relation to this matter the hand of God is strikingly apparent, and your minister can safely say, that as he states to you the brief history of our Sunday schools, he may remark that it all seems necessarily to be traced to the hand of God. He is not conscious of any extraordinary effort on his part, except that of falling in most cordially with the evident leadings of the providence of God. When our Sunday schools met in September of 1823, the vestry-room was amply large enough to contain all the teachers and scholars for the purposes of organization. Gradually the cause went on, till in January, 1833, the whole consisted of *seventy-five* teachers, and within four of *eleven hundred* scholars. In the schools immediately connected with our church, there are now seventy-five teachers employed; but this would give an unfair statement, for from a school in the Commissioners' Hall in Southwark, to the House of Refuge, our teachers are to be found scattered in various directions, so that not less than ninety actually belonging to this church are thus actively employed. It is not my business, in this discourse, to tell the wonders which have been achieved by the Sunday school enterprise. Suffice it to say, it has been the instrumental cause of more conversions than could be here enumerated; it has changed the face of society among those poor who have been willing to come under its influence; it has introduced cleanliness and neatness, where before there was nothing but dirt and rags, and the most squalid wretchedness; it has carried the saving influence

of the Gospel where there was nothing but ignorance and spiritual death; it has carried the consolations of the Gospel where there was almost hitherto unpitied wretchedness; and it has transformed the rising generation of our streets and alleys, nearly ready to become a blight and a curse, into a healthy population and a blessing. In another part of this discourse I mean to say more upon the subject, but now I only remark, that, by the blessing of God, not less than seventy-five teachers who are, or have been, connected with this church, have traced their first serious impressions, either directly or remotely to the Sunday schools; and during the ten years of the existence of our schools, there have not been less than five thousand children or adults under the influence of Sunday school instruction, as connected with this church. The great day of eternal account can alone reveal the amount of spiritual good produced, for you are aware that seed sown, before its fruit appears, may long lie apparently corrupted; but it brings forth first the blade, then the ear, then the full corn in the ear. We have seen enough of the blade, the ear, and even the full corn in the ear, to give our hearts the most abundant consolation; but, after all, the half, the tenth, the hundredth is probably not discovered: for we believe the declaration—"Cast thy bread upon the waters, and thou shalt find it again after many days; give a portion to six, and also to seven, for thou knowest not which shall prosper."

Though in this extract Dr. Bedell, with his cha-



racteristic humility, disclaims all other connexion with this most successful effort, than a cordial falling in with the apparent designs of providence, it must be said of him, that his attention to the whole operation of this department of his pastoral duty, and the amount of personal labour which he devoted to its prosperity and greater usefulness, were, within the limits of our knowledge, unprecedented and unequalled. He considered Sunday schools of the utmost importance in the church, and thought no labour wasted which was devoted to their interests. He visited the schools regularly in their order, frequently addressing himself to the children, to which duty he was particularly adapted, and thus made himself familiar with the actual character and circumstances of them all. He established monthly meetings for the teachers, for the purpose of considering and devising methods of conducting the schools, and for instruction upon all subjects connected with them upon which they needed information. When his own health became too infirm to allow him to attend these meetings abroad, he removed them to his own house, where they formed one of the most delightful and valued occasions, both to himself and them, in which he was personally associated with the people of his charge. These meetings cemented the bond of Christian love among the teachers, brought them into personal acquaintance with each other, and enabled those who were better informed, and whose advantages had been the greater, to be useful in the encouragement and assistance of others who with

less privileges were engaged in the same interesting duty. He prepared questions calculated to bring the duties of the teachers and superintendents more habitually before their minds, which he had printed and distributed among them, to be answered and returned to him, as a monthly report of the state of the schools. Once in each year he assembled all the schools in the church for their anniversary meeting, when he addressed them in the presence of the congregation. Could we select a single occasion of his life in which the whole sweetness of his character, and excellence of his ministry, and affection of his people for himself, seemed to be more completely developed than upon any other, it would be this annual meeting of the Sunday schools. His simple style of address made him intelligible to the very youngest child before him, and while amidst the thousand children who were assembled in the church, silence and deep interest in his discourse every where prevailed, the congregation never failed to gain from this occasion, a new and more lively interest in this favourite department of Christian effort. The services of a single anniversary may be related as an index and example of his system of operation in this department of his ministry, and of the harmonious order and the great effect with which he arranged all the public services in which he was engaged. A selection of the adult members of the coloured schools occupied the organ gallery opposite the pulpit, and the younger members of the same schools, the children's galleries on the right and left of the organ. The scholars

of the male white schools occupied the pews on the north side of the middle aisle of the church, and also benches placed in the aisle; and the scholars of the female white schools the pews on the south side of the middle aisle. The male infant scholars took the steps of the chancel, and the female infant scholars the benches in front of the pews. All the other parts of the church were completely filled by the congregation. The exercises were commenced by an anthem sung with great feeling and correctness by the younger scholars of the coloured school. After this, the infant boys in the chancel went through with some of their exercises, and concluded by singing a hymn. All the schools then united in singing a hymn prepared for the occasion. After they had joined in a selection from the prayers of the church, and then in another hymn, Dr. Bedell addressed them in a most interesting and touching manner, upon the parable of the prodigal son. He asked numerous questions connected with the subject of his discourse, which were answered with remarkable promptitude and accuracy. It would seem impossible for any one to doubt, at least the intellectual advantage of Sunday school instruction, after witnessing an exhibition of this kind, where children, without any previous knowledge of the questions which were to be put to them, were enabled to answer with entire propriety, simply by bringing their previous instruction to bear upon the particular subject thus proposed to them.

The annual collection for the schools, which was generally made on the Sunday after their anni-

versary meeting, and which increased in amount in every succeeding year to the close of his life, exhibited the interest which the congregation felt in this effort. Dr. Bedell interested himself in preparing a full and very minute history of the schools, which he read as it progressed, at the quarterly meetings of the teachers. This occupied much of his time, and it is to us a subject of astonishment, that with his enfeebled health and multiplied duties, he could have given to this merely incidental object, so large a portion of his attention. The schools connected with this church have so much interested the whole Christian community around, and the subject of Sunday schools is so interesting in the exhibitions of its importance and influence for the promotion of Christianity among men, and Dr. Bedell's connexion with this enterprise formed so prominent a portion of his ministry; that it will not be unacceptable here to present some extracts from the history to which we have referred, exhibiting some points in the method of operation, and some encouraging facts as the result.

#### SEPARATE SERVICE FOR SUNDAY SCHOOLS.

‘ Another subject which requires notice is, that during the present year, viz. 1826, an entirely different plan was adopted as it regards the afternoon arrangements of the schools. As the schools had become too large to be well accommodated in the galleries, and as in the afternoons the situation was peculiarly disagreeable from the heat, it was

proposed, and by the consent of the rector, adopted, that the plan of a children's church should be tried. It is proper to remark, that so far as the rector is concerned, this plan was originally acquiesced in, and is still continued only on the plea of stern necessity. And it is proper that in a history which will be seen by our successors, something should be said in explanation of the whole matter.

' The idea of a children's church is essentially one of deep importance, and one which, if it could, ought to be adopted in every church. But it ought to be adopted under circumstances which should secure the best ultimate advantage. The only plan of a children's church which is believed by the writer to be consistent with sound principles, both of the gospel and the church, is as follows:—

' 1. The children ought to be assembled under the direct impression that they are no longer in a Sunday school, but in a place where the special purpose is devotion. It appears to me that this desirable object cannot be attained unless the place of meeting should be a room never used for a Sunday school. The ideas of the school and the room are so associated, that they never will be fully disassociated, consequently we can have no hope of realizing the entire benefit of a children's church while the worship is in a room used for teaching.

' 2. It is important that the prayers used in the children's church should be similar in form to those used in the church to which the school is attached. The whole of the service of the Episcopal church

cannot be considered as appropriate to such an occasion, but a service ought to be formed adapted to the age of the pupils. This is a matter yet unprovided for by the highest authorities of the church; and until this is done, I believe it the duty of the minister to take the matter into his hand, and to make such arrangements as he may deem most conducive to edification.

‘ 3. The scholars who are above fifteen years of age, at least, ought to be excluded from the children’s church, because, for the most part, they are able to comprehend the ordinary run of pulpit instruction, and are apt to be restless and unruly in the children’s church.

‘ 4. The children, when assembled for the children’s church, ought to be exclusively addressed by a regularly ordained minister of the denomination to which the school belongs.

‘ Upon the whole the question occurs whether the idea of a children’s church ought to be encouraged where these advantages cannot be secured. The answer is, that it may be under circumstances of extreme necessity, and to avoid evils which may be greater. It was under the pressure of these considerations that the idea of a children’s church was encouraged, not because there were no evils connected with the arrangement, but because evils of greater magnitude might thereby be avoided. I have often expressed the opinion, and I hold it fully to this day, that if the state of every Christian church was such, that the children connected with the church and others could be faithfully attended,

it would be better to have no schools larger than could be accommodated to attend with regularity the preaching of the gospel. But as long as there are not a sufficient number of churches in the city to accommodate half the population, and of course while there must be such a mass of children without any church as an appropriate home, schools must be larger than can be accommodated with church rooms, and consequently other means than attendance on regular preaching must be devised to give them something like the religious advantages of public worship.

#### FIRST INFANT SCHOOL.

‘ One circumstance comes into the history of the year 1827, which will always be considered as not only forming an era in the history of our own schools, but an era in the general history of Sunday schools. We allude to the establishment of the infant school, the first meeting of which was on the 20th of September of the year. We think that the members of the Berean society, will enjoy the high satisfaction of having established the first Infant Sunday school known in the United States, and, as far as we are apprized, in the world. Its organization was of course at first imperfect, as it was composed of those boys from the Sunday schools who were unable to read, without any very special reference to their age. The number composing this school at the outset was forty, under the care of Mr. Asheton Claxton, under whose charge the school remained for some years. This school grew rapidly in the

public favour, and on the closing Sunday in the year, the number of scholars amounted to eighty-four in attendance.'

#### IMPORTANCE OF VISITING BY TEACHERS.

'The grand reason which will always serve to account for any depression in any branch of our schools, is the failure of the teacher in the duty of visitation. I am fully persuaded that without this, in a very large extent, no scheme can succeed. In respect of visiting, the great deficiency has been found among the male teachers. With the exception of seven or eight, all the female teachers from whom I have received reports, appear to have discharged this duty faithfully. I am aware that there are difficulties in the way of the male teachers in this business which do not apply to the females in the same degree; for while the female teachers have not generally the control of the household occupations, being for the most part younger members of their respective families, the male teachers are generally engaged in those active duties of business which involve their personal responsibility. The claims of business, therefore, interfere with this duty of visiting, and it is most woefully neglected. As a remedy for the evil, it has been supposed that the employment of a Sunday-school missionary might be beneficial; but valuable as the services of a Sunday-school missionary may be, they cannot, by any kind of possibility, make up the deficiency of the teachers' visits. One grand object of a teacher in his visits to the children of his peculiar charge, is



to awaken an interest, and to kindle and keep warm the attachment of those children to himself; and this can never be done by any kind of proxy, no matter how valuable. In a matter where the listening to instruction is so entirely voluntary, and depends so much upon the awakened affections of the scholars, as does the Sunday-school instruction, nothing can secure regularity of attendance, nothing ensure attention to the teaching, nothing can secure general good behaviour and respect to the teacher, but the affections of the child, won through the medium of friendly visitation, because it appears, at least, an indication of interest. A minister of the Gospel, whose face should never be seen except in the pulpit, might discharge his pulpit duties with the most singular acceptance; but he would inevitably fail in the object of those duties, because there would be a want of the touching sympathies of social intercourse. And so a Sunday-school teacher, though he may attend to the duties of the school-room with most singular fidelity, will inevitably fail if he does not wind about him what I may call the domestic sympathies of the children. I think that some of the difficulties on the subject of visiting have originated in the impression on the mind of many a teacher, that if he visits the children of his charge, he must of necessity go in the character of a kind of preacher. This is, however, in my estimation, by no means the view of the subject which ought to be taken. The teacher, wherever he goes, ought most unquestionably to endeavour, as far as the circumstances of the case may allow it,

to press the concerns of religion upon the child ; but the great object of the visits of a teacher to his children, is to gain their affection and confidence, and thus pave the way for an influence over their minds. If it should so happen, that even no direct religious intercourse could be had at the time, one great object would be gained, if he gathers around him the respect and affection of the children. By every minister of the Gospel, many and many a visit must be made which has no direct object, except the establishment of his people's affections on himself, because he knows that so he may expect a better attendance in the house of God, and a more respectful and affectionate attention to the preached word ; and thus by means that are indirect, but decided, he does his Master's work. Many teachers I know mistake, therefore, one leading design of visitation, and because they may not feel themselves qualified to undertake the work of a missionary, they neglect their scholars. Are there any who are not competent to engage the affections of the children ? Can they not, by calling on them, let the children feel, and the parents feel, that they themselves are interested ? The man who can first make his children love him, will soon exert a control over their minds, for nothing wins the affections of a child so much as an exhibition of interest ; and the man who can make the parents of the children regard him with respect and affection, can soon exert a wonderful influence over them, for nothing wins the affections of a parent so readily as attention to his children. Let every teacher then perseveringly

visit the children committed to his charge; let him embrace every opportunity to present to the minds of those he may meet, the saving truths of the Gospel; and let him do this according to his Master's directions, endeavouring to mingle the prudence of the serpent with the tenderness and the harmlessness of the dove; but let him remember, that although he may not find the opportunity of religious intercourse as free as he may have desired, he has accomplished a most amazing sum of good, if he has even the respect of the parents and the affection of the children.

'Under these circumstances then, I am fully persuaded that no school can succeed as it ought, without this persevering and full discharge of the duty; and though I am disposed to make all necessary allowances for the difficulties of the case, I see no way of making any school prosperous, unless the teachers, in the spirit of the Gospel, will find some way of making sacrifices of time and effort, and consecrating those sacrifices to this important and interesting duty.'

NUMBER AND ARRANGEMENT OF THE SCHOOLS,  
1832.

	Teacher.	Scholars.
1. Male Bible Class,	1	28
2. Male Sunday School,	6	60
3. Male Infant School,	1	85
4. Female Bible Class,	1	30
5. . . . .	1	16
6. Female Sunday School	20	196

	Teacher.	Scholars.
7. Female Infant School	1	100
8. . . . Coloured School	15	200
9. . . . . Infant School	1	73
10. Male and Female Col. School,	26	300
	<hr/>	<hr/>
	73	1088

## BENEFIT TO THE SCHOLARS.

‘From the minutes of the Superintendent of the Male and Female Coloured School in Seventh Street, the following interesting incident is extracted. In the Female Infant School there are two interesting little children, sisters, one of whom is so small that her parent is obliged to carry her to school, from which neither can be induced to stay on any account. The mother says, ‘My little girls have got so *good* since they have been going to Sunday School, that I cannot get them to buy me a penny’s worth of milk on Sunday. They tell me, my teacher says I must not buy any thing on Sunday, for it is the Lord’s-day.’

‘The only other incident which I will mention is one which is taken from the Report of the Teacher of the Male Infant School. It is one of the most touching incidents of the kind which I have ever read. I quote his language just as it stands.

‘Teachers of Infant Schools become acquainted with many interesting circumstances which serve to show the happy influence which early religious instruction has upon the character and conduct of children.

'On Sunday, December 11th, a little girl came into the school room to tell me that her brother Joseph was very ill, that the doctors had cut a large swelling from his neck, that he would like much to see his teacher, and often wept when he talked about it. 'He says too,' she remarked to me in a very artless manner, 'that he thinks now he has got religion.'

'Joseph H—— was above nine years of age, and though small for his age, he was quite old enough to have been long since transferred to the Sunday School, but appearing to be very fond of the Infant School, I felt unwilling to remove him against his inclination. I had missed Joseph for two Sundays, but this circumstance at so inclement a season, which, together with sickness, had reduced the school to about one half its usual number, I did not consider remarkable, especially as he resided a mile from the school. As I went that afternoon to his mother's dwelling, I thought of his quiet and orderly behaviour. His conduct was so habitually good, that in the past year I do not remember to have had occasion to speak to him of any thing wrong which he had either said or done. When I entered his room, he lay upon his little bed, with his face bowed up, and looked exceedingly pale. He put out his hand, and appeared much pleased to see me. He was a child of but few words, but the conversation I had with him was quite satisfactory. While speaking to Joseph his mother came in; she observed that she was glad I had called, as she thought it must be a great encouragement to me to know that some

of the little boys seemed to profit by the instruction they received. Several years ago, as Joseph was near the fire, his clothes by accident caught, and having an apron tied close round his neck, the flames burnt his throat in a very distressing manner. After a long time the wound was healed in rather an unskilful manner. His mouth and lower jaw were drawn sideways and quite down towards his neck, so that he could scarcely close his mouth, and he could not raise his head in an erect posture. As he grew, it became more inconvenient to him, and often painful; indeed, it was painful even to look upon him. His mother was advised by skilful surgeons to have a portion of the flesh removed, as the only probable means of affording him relief. His life, it was believed, hung upon this fearful operation, which was calculated to chill and appal the stoutest heart; yet he manifested no particular fear, nor was it conceived necessary to administer an opiate to stupify him or to lull the pain. He told his mother that he thought he had given his heart to God, and now he did not much wish to live. He thought it would be better if he should die young and go and be with his Saviour. When the time came, the surgeon was attended by seven others to witness the operation. It was performed by separating a portion of the flesh from the lower part of the jaw, from ear to ear, and the jaw was restored to its place. Joseph afterwards told his mother, that when the doctor first began to cut him, he thought he could not bear it and live. But then he prayed to God that he would be pleased to help

him to bear it, and after that he did not feel nearly so much pain. He afterwards prayed for his mother, and for his little sister, and for his Sunday School Teacher, and said that he felt so happy, and that he loved every body. One who was present, and had witnessed many awful cases from the field of battle, said that he had not seen one which excited in his mind the intense degree of interest awakened by the patient suffering of this delicate and feeble little boy.

The interest which Dr. Bedell felt in the Sunday schools, induced him to still larger undertakings for the promotion of their full object. His views upon the subject of a separate religious service for the children on the Lord's day, have been detailed in the history. There could be no accommodation provided in his church for schools so extensive, and the only alternative appeared to be the arrangement of a separate service for them, or the dismissal of them to the streets. Under such circumstances, he necessarily selected the latter course, and met with a valuable and useful help in the services of the Rev. Charles H. Alden, who cheerfully engaged in the duty of preaching to the children, for which he was particularly qualified. Dr. Bedell began, but had not opportunity to complete, the preparation of a proper liturgy for the use of the schools. He had also employed himself in the preparation of a simple explanation of the Church Catechism for the use of the schools. The want of this he had long felt, perceiving, as all his brethren in the ministry

also here, the want of adaptation of the catechism, as it stands, to the powers and comprehensions of the youthful mind. This undertaking was also left uncompleted. He had arranged and intended to establish a week-day-school for his Sunday Scholars, in which, under habitual religious instruction, they should be made acquainted also with such occupation or trade as seemed best adapted to their peculiar individual character and mind, and which should enable them to obtain for themselves a comfortable support. He had also projected an Infant Asylum, for the purpose of enabling mothers among the poorer classes of society, to attend without anxiety to such occupations through the day, as would enable them to provide sustenance for their families, hoping thus to bring under the notice of pious females, many families falling into vice and misery, who, with a little timely aid and Christian attention, might be reclaimed from sin, and saved from suffering and ruin. In all these facts, there is exhibited the operation of that spirit of Christian love by which he was constrained, which thought no labour too great, and no plans too multiplied, that might have the effect of relieving the ignorance and misery of mankind, and of bringing back the world into subjection to the Lord Jesus Christ.

Though the labours of mind and body which we have already related were almost innumerable, another important aspect of his useful devotion to the cause of Sunday Schools, and of Christian instruction generally, will be seen in the many small books which he prepared and published,



adapted to interest in religious subjects and concerns, not only the minds of children, but also of the young in a more mature period of life; and indeed, of all whose attention could be called to serious subjects. Several of these works were prepared for that noble institution, the American Sunday School Union, in whose operations and success he always took a very lively interest. The lives of Moses and St. Paul; the Life of Leigh Richmond; the story of Robert Benton; three little books containing the history of Tahiti, and the Teacher's Assistant, originally published weekly in the Sunday School Journal, are among the number of these. Others of his works were for more mature readers, such as 'Ezekiel's Vision,' 'Way Marks;' 'Is it well? three questions addressed to wives and mothers;' the 'Religious Souvenir,' which he prepared for three successive years; and 'Bickerseth on the Lord's Supper,' with notes and an introduction. This formed a very important department of his usefulness. These little books, not too small for a parlour table; nor too costly for the poor man's shelf, have been scattered throughout the United States, and some of them republished in England; and while they cannot but be useful wherever they go, from the excellence of their own intrinsic character, many instances have come to our knowledge, in which they have been blessed of God to the accomplishment of manifest and important spiritual good. His publications were all small, because their simple object was usefulness to others, and not eminence for himself. His own literary

reputation he made no effort to sustain. The great end which he placed before himself in life, and to which he directed every effort, was 'by *all* means to *save* some.' In the attainment of this end, he was favoured to an unusual degree, and his reward is not so much in man's judgment, though there he is not deficient, as in the favour and approbation of God.

In our description of Dr. Bedell's pastoral duties, a prominent position ought to be given to his interest in Bible classes. From the commencement of his ministry in Philadelphia, to the close of his life, in addition to his other arduous and accumulated duties, he attended every week a female Bible class, open to the attendance of all who felt disposed to pass with him through a course of Scripture study. For the first few years the subjects of study were taken from the Old Testament. In subsequent years, the Gospels and the Acts of the Apostles were studied. During the last two years he had occupied the attention of the class with the prophecies. He had prepared a set of questions for another course on the Epistle to the Romans, and some preparatory lectures upon the same subject, to be delivered on the Friday evening previous to the meeting of the class. From the accomplishment of this purpose, he has been removed by death. His Bible class was a source of unvarying interest and delight to those who attended it. All gained very important and edifying instruction, and many the wisdom which is unto salvation. He spared no labour or care to make this instruction interesting.

Transparencies, and maps, and other methods of illustration for the Scripture subjects before them; were all sought and made to fulfil an important part; in giving interest to the class in the duty in which they were engaged. The members of his Bible class, in consequence, felt bound to him by a peculiar tie of gratitude and affection. The benefit which they had received from him was inestimable, and they had learned highly to value not only that, but also the self-denying and laborious effort with which it was communicated. In this portion of his duty, his loss will be with great difficulty adequately supplied.

Dr. Bedell's interest was strongly and permanently enlisted in the promotion of the great objects of religious benevolence. His own liberality and disinterestedness in expenditure for the promotion of the gospel among men, which were well known to his intimate friends, led to a desire in his heart for equal effort and equal generosity on the part of the congregation committed to him. In this desire he was not disappointed; they sustained him in the plans which he proposed to them for doing good with much liberality. In reference to this, he says in his anniversary sermon,—

‘God has wonderfully blessed us in the stand which this congregation has taken, as it regards the advancement of the cause of Christ. I am fully persuaded, that there is nothing which gives a better criterion by which to form a judgment of the healthy state of religion, than the disposition manifested in a congregation to lend the aid of their time, their

talents, and their property, to the promotion of religion. It has been alleged of Episcopalians, that there exists among them too little disposition to advance the interests of the Redeemer's kingdom. It is not necessary, at the present time, that I should decide the question, whether this reproach is true or false; but I do desire to record it as one of the most distinguishing mercies vouchsafed to this church, that there has been here exhibited a very decided spirit of unusual liberality. I do not remember that any thing of a definite form has ever been presented to you, but it has met with a hearty and liberal co-operation. The cause of Christ, in general, as fully identified with the advance of spiritual religion among yourselves, has been ever held up to you from this pulpit, and I do most humbly, yet most fully render my thanksgiving to God, that he has inclined your hearts to look with favour on those plans of Christian benevolence which constitute the moral glory of the age. Take the subject of education: our Sunday Schools have been always well supported; whatever has been asked has been given. Two Bible classes connected with the Sunday Schools of this church, together with the Female School, and two classes under the direction of one of our teachers, but whose members do not belong to our church; these classes have now for three years or more, supported a school in Greece, at the annual appropriation of 300 dollars, and at this moment upwards of one hundred of the descendants of this once great, but now debased and ignorant people, are receiving, at the hands of

a few young persons among us, the benefits of an enlightened education. I have no doubt that this statement is new to many of my hearers; for this thing has been done, not for purpose of show, but from a spirit of enlarged beneficence. I state it, that God may have the glory. And I have not yet done speaking on the subject of education. Several young men, whose hearts the Lord has prepared for the work of the ministry, have already been assisted in their education by the members of this church. At this moment, from the communicants alone, there are funds raised which will educate fifteen annually, allowing 75 dollars as the expense of the education of each one. This is 1125 dollars annually devoted to this object. Averaging the period of the education of each at five years, in ten years thirty ministers of the gospel will here have received the means of education; and if the process goes on but fifty years, the church of the living God will have been indebted to the communicants of this congregation for one hundred and fifty ministers of the gospel, educated intellectually, spiritually and physically, for the spread of the Redeemer's kingdom. Lest I should be supposed as at all exaggerating, I have left out other matters connected with the subject of education, which would swell the catalogue of mercies in relation to which we have reason to say, "Hitherto hath the Lord helped us." I turn to the missionary question. Besides the collections taken up in this church at the call of the General Missionary Society, and the Society for the Advancement of Christianity in Pennsylvania, the Ladies' Society

for the Promotion of Religion have sustained two missionaries in the lanes and alleys of our city, and to hundreds and thousands of the poor and destitute has the gospel of Christ been preached. The Male Society has done the same, but in a more limited degree. God of his mercy has enabled us to listen to the voice of the Saviour, when he has said, "Go preach my gospel to every creature," and in this he has wonderfully helped us hitherto. Is there among you one individual poorer for what he has done? No; but there are hundreds and thousands among us and abroad, who are richer and happier for time and for eternity.'

While this extract states some of the results which had been attained in the gaining of funds for the promotion of the Gospel abroad and at home, the variety of instruments which Dr. Bedell employed and set in operation to gain these results, may serve to exhibit still farther his abundance in the labours, and his adaptation to the duties, of the various aspects of a pastor's responsibility. There were no less than *five* distinct societies, male and female, established under his direction in St. Andrew's Church, for the accomplishment of different objects under the general head of religious benevolence. All these societies he visited in turn at their weekly and occasional meetings, exhorting them to increase of diligence and zeal, addressing them upon special subjects connected with their undertaking, and interesting himself personally in the smallest circumstance connected with their prosperity. Nothing in this connexion was beneath his

notice and care. And while his mind embraced and presented to them the largest fields of religious enterprise, and the most extended plans of operation for the whole, he would appear equally interested in the cutting of a garment for the poor by some member of the Dorcas Society, or in devising and improving some little fancy article for sale for the collection of money for the missionary cause. The arrangements of an annual fair for the sale of the products of a Sewing Society, were made and superintended by himself. The evils which were supposed to attend this system of raising money were noticed and answered by him. His own-presence and control removed all abuses which might have been elsewhere connected with it, and in each succeeding year, under his wise direction, they became a continued, acceptable, and important instrument of increasing, to a very large amount, the funds for the accomplishment of the purposes of the society in the promotion of religion among men. He delighted to see the beneficent spirit of the Christian exerting itself for the relief of want of every description; but he always avowed his decided opinion, that his first duty was to the cause of the Gospel and to the promotion of Christianity among men. For this end the societies of his church were vigorously engaged. Two missionaries for destitute parts of the city of Philadelphia were at one time supported by them with a salary of 500 dollars each. In a single year, the sum of 8000 dollars has been collected in this congregation for the furtherance of the Gospel, while in no year

under his ministry was there a deficiency of exertion in regard to the high standard of duty which he had presented to their minds.

If any especial department of Christian beneficence seemed particularly dear to him, it was the education of indigent and pious young men for the ministry of the Gospel. To this he devoted a large portion of his time and effort. In a preceding extract from his sermon it has been referred to. But there was one circumstance which gave him unalloyed satisfaction. Among his own communicants there was an average of at least one in each year who devoted himself to the ministry. Of this he thus speaks in the same sermon :—

‘ But there is one branch of this subject which I take up with sensations of indescribable gratitude. “Hitherto hath the Lord helped us,” for we have already been permitted to behold in the ministry of the Gospel; or in a stage of advanced preparation, no less than ten young men, whose first religious impressions were here received under the preaching of the Gospel, or whose religious sensibility was here cherished and nourished to the subject of the ministry. Had God of his infinite mercy permitted this Church to do nothing else towards the advancement of the Redeemer’s kingdom than this, the raising up among ourselves in ten years of ten young men, who are, or will be speedily, in the field of labour, preaching the unsearchable riches of Christ to perishing sinners, it were enough to swell the heart with gratitude, and draw the tear of joy for so distin-



guishing a mercy : for this will long outlive us all, and its spiritual advantages be utterly incalculable. Suppose that we venture to hope that each of these ten young men may be made the instruments of the conversion of one hundred souls, one thousand souls will thus be saved, and who can count the value of a single soul? But among these one thousand souls converted through their instrumentality, ten at least shall enter on the same glorious work of the ministry, and these ten shall be made the instrument of one thousand more conversions, and so must go on the series ; and then, when hundreds and thousands shall have been converted, and when it all can be traced back, as the river to the fountain, to the blessing of God upon this church, who can estimate the debt of gratitude which is due to the God who has thus helped us? Oh, my friends, the sense of God's goodness is overwhelming to a painful degree, and I must stop the recital. Let you and I take up the language of the text, as well we may, " Hitherto hath the Lord helped us."

His interest in this important department led to a very efficient co-operation in the plans of the Episcopal Education Society, of which he was the President, for the establishment of a proper school for the preparatory classical education of students for the ministry. This school was first opened upon a farm purchased for the purpose near Wilmington, in Delaware. But this location proving entirely too limited for the attainment of the object proposed, the place was sold, and the estate on which Bristol College is now located, on the Delaware

river, about seventeen miles above Philadelphia, was purchased at a cost of 20,000 dollars. For this College a charter was obtained from the Legislature of Pennsylvania, and although it has not been in operation quite two years, the success which has crowned the effort, has in every respect been most triumphant. Its main object is to educate pious young men for the ministry of the Episcopal Church, though it also extends the important benefits of a literary education, under the most direct and valuable Christian influence, to young men who are not studying with this view. In the establishment of this institution Dr. Bedell was deeply interested. Knowing as he did its real character and inestimable importance, he considered it, and presented it to the people of his charge, as one of the most valuable and useful Christian efforts of the present age in connexion with the Episcopal Church. It would have given him unfeigned delight, could he have seen the liberal and ardent interest with which it has since been embraced and sustained by those in the church who understand and value its objects. From its present course and prospects it may be looked upon with very great justice and reason, as likely to exercise a more valuable and extensive influence upon the character of the Episcopal Church, than any other institution which is connected with it; and the ardent desires and confident expectations of Dr. Bedell, and those who united with him in its establishment, promise to be even more than realised in its ultimate efficiency and worth.

In the development which we have thus attempted to make of Dr. Bedell's character and usefulness as a pastor, none can feel surprise, that one labouring under the burden of such feeble and failing health, should have been able to accomplish such an unusual amount of duty. His persevering assiduity and diligence will account for it in part. But another trait in his character which has yet been but partially noticed, will tend still more to explain it; it was his large and benevolent spirit of enterprise and singular disinterestedness. He always kept before his mind the noblest plan of effort for the propagation of the Gospel abroad, and for its extension and establishment at home. His calculations and designs were never small. His faith laid hold of divine promises with much confidence, and he was persevering in his expectations of a good result to Christian effort, sometimes long after the expectations of others had begun to flag and fail. Though so quiet and unpretending in his character and habits, and appearing to have so little that was sanguine in his temperament, his cheerful and bright anticipations always sustained himself, and furnished encouragement and strength to others who were ready to sink under the power of despondency. Remarkably prudent and cautious, he was an invaluable guide in the various efforts of Christian usefulness. And however extensive or difficult appeared to be the plan which was advocated by him, a firm reliance upon his judgment led others to unite in it without hesitation or fear. He thus threw himself wholly into the attainment of

the object which he pursued, and without selfishness, or fear, or weariness in its pursuit, he rarely failed in the accomplishment of his ultimate design, though the amount of labour which he devoted to it, was often wonderful to those who were unacquainted with his character and habits. He had unusually large conceptions of the personal duty of the Christian, of the sacrifices which he must make, and of the losses with which he must be content. Heavy pecuniary responsibilities and incumbrances were laid upon him through his whole maturity, yet he cheerfully robbed himself to do others service. His talents and influence were wholly consecrated to the great work of doing good. All that he had, and all that he was, he counted as an offering unto the Lord. The question before his mind was never at what bound of duty he might be permitted to stop, but what measure of usefulness it was possible for him to fill up. His feeble health required an indulgence of mind which he never yielded to it. He never held back his hand from the work of the Lord. And with this spirit he has laid himself down in the mid-day of his life, wasted, exhausted, worn out, but calmly and watchfully waiting for his crown, and receiving his reward. The labours and efforts which have been thus described, were calculated to make a deep impression of his usefulness and worth upon all who knew or heard of him as a minister of the Lord Jesus Christ. It was considered by all such, a high privilege to be connected with him under his pastoral care, and many were yearly seeking this

privilege whom the numbers previously committed to him, necessarily excluded from the advantages which they desired.

Before we proceed again to the current of events which will lead us to the termination of his life, it may be more proper here, than in any other place, to speak of him, in his private personal character as a Christian. Though his ministry was so distinguished and uniform, his personal character in the most intimate connexions of life, was entirely accordant with it. Indeed they were the peculiar traits of his individual character, which, incorporated into, and exhibited in the duties of his ministry, constituted the distinguishing excellences of the latter. His whole life, both public and private, was remarkably equal and uniform. What he was seen to be at one time, and in one place, he always was; controlled by the spirit of true religion, and adorning the doctrine of God his Saviour. He was a man without professions, but singularly sincere and free from guile. Retired and unassuming in his disposition, he thrust himself into no concerns which belonged not to him. In conversation always affable, but prudent and self-controlled, he spoke evil of no man; but would often correct the severe expressions in regard to absent persons in which others indulged, and throw in some remark of extenuation or excuse for faults, the existence of which he could not deny. There was no merit in living peaceably with him, for the man must have been determined indeed to wrangle, who could find in his society room for dissension. He participated largely

in the reproaches which, in the midst of a sinful world, are ready to follow active and unyielding effort in the cause of Christ. But he returned not evil for evil, or "railing for railing." In hours of deep trial, when lover and friend seemed to be far from him, and misrepresentation cruelly distorted his conduct and designs, he was unexcited and revengeless as a child, and seemed far more to mourn for the faults of others, as they would affect the characters and interests of those who were guilty of them, than as they were likely to bear upon his own. Amidst whatever excitement, he still moved quietly along; and though waves dashed roughly around him, his frail bark surmounted their power and remained secure.

The candour and kindness of his spirit were particularly manifest in his ecclesiastical and religious connexions. In his varied intercourse with the people of his charge, many circumstances are present to the minds of all, as beautiful illustrations of this distinguishing excellence. One of them, who was intimately acquainted with him, thus writes:—

'It was his constant desire to cultivate among those labouring in the same cause, a spirit of union and brotherly-kindness; all who attended the teachers' meetings, can testify how admirably he was calculated to render them interesting, to soften any exhibitions of impatience or asperity, by his own mild and gentle manners; to diffuse a tranquillizing spirit all around, and to bear patiently with the infirmities and prejudices of others.

' I well remember how pleasantly and happily he could give another turn to remarks which might have created unfriendly feelings ; and how delicately he reprov'd, on one occasion, at the close of the meeting, expressions of feelings which he deemed inconsistent with the meekness of Christian humility, by giving out the hymn commencing thus :—

' Where'er the angry passions rise,  
And tempt my thoughts and words to strife,  
To Jesus let me lift my eyes,  
Bright pattern of a Christian life !'

' How beautifully and strikingly did he unite " the wisdom of the serpent with the harmlessness of the dove ;' and how bright the example which he habitually set before us, of the charity of the gospel. This same principle expanded itself in the forgiveness of injuries ; it was always his desire to cultivate among his flock, not only by precept, but by example, this lively Christian grace. I remember one delightful instance, in which he showed how fully he had triumphed over every feeling of resentment. I heard him administer a reproof to a female communicant for what he considered a deficiency in the Christian law of love ; at the same time, in the presence of many others, with the most child-like simplicity, acknowledging himself to have been tempted by the same feelings, but having overcome them all, pointed out to her the way of duty. The circumstances were as follows : an individual was coming the next day to administer the communion whom the lady thought had recently insulted her pastor, and whom, for other reasons, she felt averse

to ; but although this was the truth, he would not satisfy her interrogations, or encourage her to stay away from the Lord's table on that account, but with the utmost plainness and sincerity warned her of the temptation, and advised her to retire to her closet, and there to pray until all such feelings were removed ; telling her also the true source from whence all such prejudices proceeded.'

In his dealing with Christians of other denominations, he was never bigoted or exclusive in his feelings. His unhesitating convictions of truth and duty, and the warmest affections of his heart, bound him indeed to the church in which he was a minister, and towards the extending of which, few of his cotemporaries have done more than himself. He had seldom, however, preached in Philadelphia, upon what are termed the 'distinctive principles' of the Episcopal church, finding so much more pressing calls for his time and efforts in teaching those great principles of the gospel which are indispensable to man's salvation, and desiring first to build up his people in the acceptance and love of these. In omitting to such an extent the discussion of the principles which separate the Episcopal church in profession from other denominations of Christians, he has been considered by many of his brethren to have erred in judgment. Considering the circumstances in which he was placed by the providence of God, this is not at all our impression. That the time, however, had come for a more decided exhibition of these points of distinction, when his own health failed and his ministry closed,



we have no doubt. And this seems to have been, at that time, his own impression and belief, for he had commenced a course of sermons upon this class of subjects, which his failing health never allowed him to deliver or to complete. He referred to this fact in a conversation with one of his brethren in the ministry but a few weeks before his death. That gentleman thus relates it in a letter to Mrs. Bedell:—

‘The conversation was quite free, and turned upon the state of our church separately considered, and as it stood in relation to other denominations of Christendom. He observed that the situation of the latter was critical and alarming; that they were riven and distracted, and in a state of anarchy, division and degeneracy: and that their internal constitution and character did not offer promise of their improving and growing better. He thought that Episcopalians had the strongest reasons for loving and advocating their church, but more especially had cause to be harmonious and united; that the matters which had hitherto been the occasion of bickerings and misunderstandings, should be passed over and forgotten; and our united aim and effort should be, to preach Christ and extend the church. He said, like many who thought and acted with him, he had for years said little on the *peculiarities* of our church, but the period had arrived when they should be taught and preached. While many in their preaching had given them too much prominence, he had given them too little; but the state of the times seemed to require it. These had now

changed for the better, and the same foundation for difference did not exist. He then added, very emphatically, if God spares my life, I intend delivering a course of sermons on Episcopacy this coming winter. This course, he informed me, he had then in preparation.

‘ You will recollect these remarks and many others on the same subject. I have given them as nearly in his own language as I could remember.’

Dr. Bedell ministered at a time when not only Christians of different denominations have had serious grounds of discussion with each other, but also when within the limits of the church of which he was a minister, there have been very prominent and marked divisions of counsel and judgment. It is generally remarked, that the more intimate has been the previous connexion which has united those subsequently dissenting, the stronger and the more alienated is likely to become their reciprocal feeling after they have disagreed. This was never the fact with Dr. Bedell. No man could be more free from that which is scornfully termed the ‘ Odium Theologicum.’ He contended with steadfastness, but with meekness, for what he thought important principles of truth, but he contended for nothing else. He delighted too, to be, still the minister of grace and kindness to those from whom he differed ; and advocated and encouraged every effort for the good of souls, by whomsoever it was originated and directed. In all the trials through which the Episcopal Church passed in the time during which he ministered in it, Dr. Bedell was

uniformly a peace-maker, and all his desires and efforts were on the side of harmony, mutual concession, and love. Better evidence of this fact could hardly be given, than in some extracts from the Philadelphia Recorder, a paper of which he was the editor, during the time of the most serious division which perhaps has ever marked the Episcopal Church in the United States, the subject of which was the election of an assistant bishop for the diocese of Pennsylvania. We refer to this question and the feeling which it excited, simply to display the unvarying kindness and disposition for peace by which the subject of the present memoir was distinguished in all his ecclesiastical relations. Previously to the meeting of the Diocesan Convention, in which this agitating question was to be settled; he says under the editorial head of the Recorder, May 5, 1827:—

*Convention.*—In the course of the next week the Annual Convention of this diocese will be assembled at Harrisburg. The friends of the episcopal church in Pennsylvania have long watched the preparations that have been making for this event. It is evident that each party is acting upon principle; that each considers the prosperity of the church and of religion to be intimately connected with the success of its exertions, and that they will repair to the place of their assembling with a determination to use all lawful means for the accomplishment of purposes which must to each appear immeasurably important. Nor do we see in this anything to excite surprise or occasion censure.

Such are the infirmities of human nature, that large bodies of men can never be expected to unite harmoniously in all their sentiments on any subject, however simple and elementary. Although the fact may be attended with inconvenience, and on some accounts, perhaps, be a source of very legitimate regret; yet it ought to be made productive of some good. It should teach us moderation and humility. Humility, as it respects our own tendency to err, and moderation, in reference to the sentiments of others. The lesson which it presents to such as are subordinate in life, is that of modest respect for the opinions of those who are superior. To superiors it must ever hold out a solemn warning against the danger of pressing too hard upon those minor peculiarities in which men may always be expected conscientiously to differ from each other.

‘The dissensions by which this diocese has been more recently excited, have occasioned sincere regret in all the lovers of harmony and peace.’

‘We sincerely hope that the Convention which is about assembling at Harrisburg, will settle all our controversies, and produce harmony amongst us. There can be no prospect of this until the Assistant Bishop shall be elected. So long as the strength of the diocese remains thus equally divided by an object which each party flatters itself with the expectation of being able to obtain, we shall be constantly harassed by the pamphleteering explosions with which all who love decency and order have of late been so excessively annoyed. It is

far better—better for the church and better for the world around her; better for those who shall be disappointed in the contest, as well as for those who may be destined to succeed, that the thing should at once be definitively settled.

‘ We hope then, that our brethren will repair to the place appointed, with spirits entirely composed. Let their work be commenced at a throne of grace. Let them go to it like men who feel that Providence has called them to participate in the most important transaction which has ever taken place in the American episcopal church; that the destiny of immortal souls,—of thousands who surround them now, and millions who are yet unborn, have probably been suspended on the proceedings of that assembly. And while their minds shall be overshadowed by these solemn thoughts, their deliberations will be characterised by that fearless moderation, and that chastened firmness, which become those on whom such awful responsibilities have devolved. Let all unkindness towards the brethren with whom they differ be banished from their bosoms. Let all harsh and violent expressions be at once discountenanced. They are both unworthy of men who are engaged in a cause so holy; and whose duty, as well as interest, it is to march forward with a serene and steady purpose to the consummation of their hopes. Let the friends of the gospel who are spectators of the contest be every where engaged in frequent and fervent supplication to him who ruleth the hearts of men, that his truth may prosper, and “ his will be done on earth as it is in heaven.”

The result of this Convention was adverse to the views and wishes of Dr. Bedell. His meek and Christian spirit however, immediately accorded with the manifest will of God, and entered upon a course of conciliating conduct, from which he was never known subsequently to swerve. In the Recorder subsequent to the Convention, he says :—

‘ Our readers, no doubt, expect that we should give a detailed account of the proceedings of the late Convention at Harrisburg ; and we regret to state, that their reasonable expectations will, in some measure, be disappointed. By an afflictive dispensation of Providence, under which we had been suffering for the last four weeks, we were prevented from taking any active part whatever in the proceedings of the Convention ; and as we attended none of the preparatory meetings, and were but twice in the Convention itself, it is impossible that from our personal observation we should say anything.

‘ Our readers are of course aware, that the question of an assistant bishop terminated in the election of the Rev. Henry U. Onderdonk, of Brooklyn, New York. The question is settled ; and after a quiet statement of the case, it becomes the portion of the clergy and laity defeated, to submit. As it regards the result of the election, we find ourselves personally placed in circumstances of some delicacy, as we have been for many years in habits of intimacy with the newly-elected assistant, and have always entertained sentiments towards him of great respect. While then, we deeply and sincerely regret the

election brought about under such circumstances, we wish it to be distinctly understood, that our objection is to the manner in which the election was accomplished. This we speak in our own name, wishing to guard our readers against any opinion that we are in the least degree acting as the organ of our brethren. What views they may generally entertain on any of these matters, we have not learned, neither has the state of our health been such as to enable us to make inquiry.

‘That the diocese is most lamentably divided, none can question; and that none but a person of the most conciliating qualities can expect to heal the divisions, is a matter beyond all doubt. We have heard that it was remarked by Bishop Hobart, who was on a visit in Lancaster, during the session of the Convention in Harrisburg, that the Rev. Mr. Onderdonk was a person well qualified to produce this desirable object. From the long and intimate connexion which has existed between Bishop Hobart and the Rev. Mr. Onderdonk, we apprehend that he is one of the best judges on this subject, and that his opinion is deserving of the greatest weight. A mild and conciliating course is the only one to be pursued likely to produce anything but discontent and opposition. That a mild and conciliating course may be pursued, is our most earnest wish and prayer.’

\* \* \* \* ‘After this, we hope to be enabled to settle down in quietness. The one party have accomplished their object—the other are defeated. We look upon the reverse with which the evan-

gelical cause has met, as one calling for submission and humiliation under the mighty hand of God. As to the ultimate success of the cause, we have not the shadow of a doubt. We would not have identified ourselves with it, but on grounds of the clearest conviction, and we have observed nothing in the history of the church for the last ten years but what confirms us in the opinion that the advancement of that cause cannot be materially retarded. Our counsel is, that our friends be quiet and submissive under this dispensation, looking upon it as one of these providences the reason of which we cannot see, but the result of which cannot be otherwise than good, for "God reigns." Controversy we wish to avoid. In all this turmoil which has distracted the diocese, and the whole effect of which has been so injurious, we have permitted ourselves to have but little concern; and to have as little to do as possible with the controversy now, is our determination.'

It is not our province to express any judgment whatever upon the subject of this painful division in the church. But it cannot fail to be interesting to every Christian to see the spirit of uniform candour and kindness in the midst of all these exciting circumstances which was displayed by one who was placed, by the providence of God, so prominently before the public eye as was Dr. Bedell. In connexion with the above extracts, we subjoin a letter of his to Mr. Henderson, in reference to the Convention of the Diocese of Pennsylvania in 1829, which displays on another occasion connected with the



same circumstances, the same delightful spirit in him.

*Philadelphia, May 26, 1829.*

MY DEAR FRIEND,

I have so much to say, that I hardly know where to begin; and when I once begin, I can hardly conceive where I shall be able to stop. Our convention, which of course must be the prominent topic, lasted until Saturday, and to the amazement of all, and the gratification of those wishing best to the interest of the church, ended with a cessation of hostilities, and I trust the commencement of a reign of peace, at least for some time. The whole course of the conventional proceedings seemed to be remarkably controlled by the providence of God; and the part which I acted towards conciliation, seemed rather dictated to me by that Providence, than to be any impulse of my own. In relation to my own course of conduct, seeing a disposition like conciliation, I determined to contribute my share towards so auspicious a result, and for this purpose offered a resolution relating to the General Missionary Society. I will give you the substance, and I believe almost the very words which I used.

On offering the resolution, I said, 'I have two reasons for offering this resolution. 1. Because I feel as if I had not discharged my duty to the General Missionary Society. It is true that I have been withheld from this by the confessed defects in its organization, which, in my opinion, had a tendency to neutralize all its usefulness. But the

spirit manifested at the late annual meeting of the Board of Directors, and the nature of the alterations then proposed, have satisfied my mind; and while this state of things exists, I shall give it my cordial support.

My second reason, Mr. President, is because I wish to see that pleasant sight, not witnessed in this convention for the last three years, an unanimous vote. I wish to see a question taken in which party can have no concern. I am free to confess for myself that I have acted as a party man. If I could think of the individual in this convention who had not, I should look upon him as one raised above the ordinary infirmities of humanity. I mean to make no imputations; but I must be permitted to recall to the memory of the convention, the saying of our Saviour, "Those eighteen upon whom the tower of Siloam fell and slew them, think ye that they were sinners above *all* that dwelt in Jerusalem?" And I would be permitted to add his remark and exhortation, "I tell you nay, but except ye repent, ye shall all likewise perish."

"To low church principles I ever must and I ever hope to be attached, and to maintain them through evil and through good report. But maintaining these principles, I hope hereafter to be able to do it not as a party man. I have felt the evil of this thing in the overthrow of Christian charity. I believe that the cause of religion has been injured, and so far as I have in any wise been concerned, I deplore it. If in the heat of party controversy I have said or written any thing which has wounded

the feelings, or been injurious to any one, I ask that it may be attributed to the heat of party controversy, and this expression of regret be received in the spirit in which it is rendered.

‘I hope, Sir, that no evil construction will be put upon these remarks. If any clergyman in this city can stand in an independent situation, I feel that I am entitled so to stand. With an undivided congregation, such as stately warships in this church,<sup>1</sup> and which, with an almost unparalleled affection, have clung to me through the perils and dangers and reproaches of the last three years, while God shall bless me, *I fear no man's frown, and I ask no man's patronage.* But, Sir, were my

<sup>1</sup> The convention was held in St. Andrew's Church. In regard to the harmony of this congregation, Dr. Bedell says, in his anniversary Sermon, already repeatedly quoted: ‘We have reason to say, “hitherto hath the Lord helped us,” when we consider the fact, that there has been an unbroken harmony in all the departments of our church. There never yet has been a question which has divided the rector and the vestry, the vestry and the congregation, or the congregation itself. Even in that disastrous time of high excitement which was connected with the election of an Assistant Bishop, though there were differences of opinion between some few, there were no alienations of affection, except in the case of one or two individuals, and on the whole, where it could have been but little expected, we exhibited the spectacle of a very strikingly united congregation; so much so that your minister remembers at the convention held in this church, when the matters in controversy were happily adjusted, he was enabled to state in a public address before that body, that for the three years of trouble in which we had been involved, he had been sustained by the affection of an united congregation. So far as the congregation itself is concerned, no questions of collision, to his knowledge, have ever arisen. If in any departments of our extended organization, differences of opinion on points of policy connected with the church, have been found to exist, they have always given way to a desire for the general benefit and the will of the majority. He does not know that there is at this moment any question existing which is calculated to interrupt the general harmony. In these respects the Lord has wonderfully helped us.’

circumstances different, I should pursue the *same* course, and make the *same* avowal. What I say is the genuine dictate of my feelings; and while I mean, by the help of God, to maintain my *principles*, I am ready to make almost any sacrifice to win back to this distracted diocese the angel charity, so that reproach may no longer be poured on the cause which I hope we all love, though with differences of opinion as to the best course by which that cause is to be advanced. Let those differences be entertained, they need not destroy Christian love. It is with this spirit, Sir, that I submit this resolution. As I shall vote on it divested of all party feelings, so may all; and I hope hereafter, for *one*, to be able to maintain the same elevated ground, and only bear my part in the legislation of the diocese under the influence of the motto, '*pro Deo, pro ecclesia, pro hominum salute.*'

'You can hardly imagine the sensation made by this address. Tears were abundant, and pleasure apparently universal. Montgomery seconded my resolution, and followed with a speech of the same import. He afterwards came and took me by the hand, almost without the power of speaking . . . . God grant that the harmony may be perfect and permanent!

'I am now greatly fatigued by writing, and I shall close.' . . . .

The only remaining occasion on which he ever spoke in the Convention was in 1834, but three months before his departure. He had been un-

justly and unkindly accused in a periodical paper, of being governed by a party spirit, in contradiction to his former professed determinations in his efforts for the establishment of Bristol College. Though he had been manifestly sinking in health for some months, and at this time was by medical direction confined to his house, he resolved at any sacrifice of personal comfort, to throw off from his character this unfounded imputation. We witnessed the solicitude with which his family entreated him to remain at home, and the earnest determination with which their solicitations were resisted. We saw him also as he advanced slowly and feebly from a pew in St. Andrew's Church, in which the convention was assembled, to the chancel, and with a countenance pallid as death, with hardly strength to stand upon the floor, but with a thrilling and earnest manner, addressed himself to the convention. He offered a resolution of respect to the memory of the Rev. Dr. Montgomery, Rector of St. Stephen's Church, Philadelphia, referred to in the preceding letter, who had died but two months previous. He alluded to his address, made on the very spot on which he then stood, five years before, in support of a resolution which Dr. M. had seconded; to the pledge of conciliation and peace which he had then given; and solemnly declared that his feelings were still the same, and that in no plan or action had he ever deviated from the course which he then marked out for himself. His strength and voice failed, and he was unable to finish the statement which he was desirous of

making, and closing abruptly his brief address, he immediately left the house to see his brethren thus assembled no more. His last effort in the affairs of the church, was what all his previous exertions had been, for the promotion of kindness, harmony, and peace. O that he might be imitated in this lovely trait by all who survive him! When shall the time arrive, that Christians, with united feeling and mutual confidence, shall devote to the common cause of truth against error and sin, the time and power which they now waste in watching and guarding against the suicidal conflicts of partisan warfare? This dear brother in Christ has found in heaven the harmony which he laboured so much to produce upon the earth. And how does that *one song, one company, and one service*, put to shame the fretful collisions of fallen men! There is order and peace in heaven; O that it might be so also upon the earth.

In the private domestic relations of Dr. Bedell, his character shone with inviting loveliness. His children knew no love to any earthly object like that which they felt for their father, and feared nothing so much as a frown or reproof from him. The servants in his family regarded him with peculiar reverence, as something even above the character of man. In his domestic circle, the peculiar quality which he exhibited was retired humility. He talked but little habitually, yet always cheerfully and instructively. He sat much in silent study around his fire-side, and was not easily disturbed. When riding once with his children, as he fre-

quently did, after no unusual silence on his part, he remarked to them, 'There, my children, while you have been amusing yourselves with talking, I have prepared a sermon for my people, and I shall lay it away with others in my store-house, till it is convenient to write it out.' The interest which he felt in his children, especially in regard to their most important concerns, was, like all his other feelings, deep and operative. The following extracts from some letters to his only son, then a boy at the Flushing Institute, will exhibit proofs of his state of mind, as connected with the permanent welfare of this son :—

*' Philadelphia, January 12th, 1881.*

*' MY DEAR SON,*

*' Your last letter afforded great gratification to your dear mother and myself. We were glad, because you seem to be making good progress in your studies, and above all, because we have some hopes that you are striving to walk in the ways of God. Nothing could give your father and mother greater delight, than to know that their beloved and only son was growing up to be a child of God. It would be of little consequence to us to have you a great or a learned man, if we should find you careless about God, and indifferent to the salvation of your own soul. What we want you to be, and what we most sincerely pray that you may be, is a good man, loving and serving God. Then shall we be sure that you will be happy, both here and hereafter. I should be very much pleased if you*

would write to me on the subject of your feelings as to religion. Perhaps I should be able to say something that might be of advantage to you. In relation to all other matters, your mother, and aunt, and consins will write, for they have more time than I have.'

*' Philadelphia, November 1st, 1831.*

*' MY DEAR SON,*

*' I have just learned from Mr. E. that he is going on to Flushing with Horace, and have time only to say a few words. Your dear mother will write somewhat more at length. I am exceeding happy to find that you reached the school safely, and are now once more in your comfortable and contented situation. Your whole conduct at home afforded me great gratification, and I shall be truly happy if your great motive and desire shall become the love of God. Do, my precious boy, remember, that without a change of heart and a true faith in Christ, there is no happiness here or hereafter, and that now is your time, in your early days, to begin to live for God. My respects to Mr. M——.*

*' Your affectionate Father.'*

*' Woodlands, June 16th, 1832.*

*' MY DEAR SON,*

*' I received your letter yesterday, and now that I have a few moments leisure, I sit down to answer it. In the first place, I desire to put your mind at rest as to my own wishes concerning your continuance at the Institute. It is my deliberate opinion,*



that there is no place in our country in which you could be so favourably situated; and if God should enable me to do it, I wish to have the gratification of seeing your education thoroughly accomplished there. If there should be a necessity for your going to college, it is a matter which I wish to put off as long as possible. In these views your dear mother most heartily joins me.

Now I will tell you how all the family yesterday were mercifully preserved. Just before tea, there came up a thunder-storm, and the house was struck twice, and a large tree also shivered to pieces within twenty feet of the window. We had just risen from tea when the first tremendous crash passed down the lightning rod on the east end of the house; the second crash, about two minutes after, struck the tree, (a beautiful honey locust,) and shivered it into two splinters from top to bottom, throwing the bark for fifty yards, and breaking seven large panes of glass, filling the house with a sulphurous smell; the third crash passed down the lightning rod on the west side of the house, completely melting a new platina point, yet, in God's mercy, no one was hurt.

I have no doubt that you have been very much disappointed that we have not been able to pay you a visit this season. The state of my health has been the reason. I am looking forward with great pleasure to the period of examination, when I hope all the family will be able to be present. After the examination, I propose to take you, with dear mother and Lilly, in the new dearborn, and travel

about three or four weeks. But all these things are contingent. We have to say, "if the Lord will, we will do this or that."

'I am truly delighted at your advancement, though I do not remember how many degrees higher you now are than was mentioned in your last report. Do not fail to pursue your studies with the utmost assiduity. Pray to God to give you both the disposition and the ability to improve by your present advantages. I trust you are obeying the injunction, "seek first the kingdom of God and his righteousness,"

'As to the rail-road to Germantown, I have not yet seen it since it was finished. I understand that hundreds ride on it every day; but there is a very dreadful profanation of the Lord's-day, as they keep the cars running all the time.'

'*June 18th.*—And now I have something else to tell you which I think will be likely to be very interesting. Your cousin has been lately ordained, and, is about to take the station of my assistant. He preached for us yesterday morning and gave universal satisfaction. He is a remarkably fine young man, and an excellent preacher. Nothing would be more grateful to my feelings than the idea that at some future day you would be prepared for the high and responsible duties of the ministry. But this is a matter which at present I hardly dare to indulge myself in reflecting upon, as no one ought ever to think upon the subject of the ministry who does not know that he has decidedly given himself up to the love and service of God. My dear boy, what is the

state of your heart at present? I know that your mind has been tender on this subject, but very little has been said in your late letters. Can you enter into self-examination, and satisfy yourself that you have given your heart to God? I hope that you are still deeply interested in the concerns of serious personal religion. When you write tell me all about your daily habits of religion. Do you pray regularly morning and evening? Do you regularly read the scriptures privately? Do you love to attend public worship? Do you go to any prayer-meeting? Your parents will be much more delighted to hear something said on these subjects, than on any on which you write; for their chief desire and prayer is, that the Lord may take you for his child, and so give you his grace as that your heart may be completely devoted to him. Every night and morning your dear mother and myself in our united prayers make our beloved children the subjects of our most earnest supplications, and I hope that to our prayers, you will add your own.

‘I see that I have written you a very long letter. Now you must write to me soon. We are all well. Dear Lily is skipping about like a little lamb, and talks very much of ‘bub.’ I hope the Lord in mercy may spare us all to meet next month.

‘My respects to Mr. M.

‘and I remain

‘Your affectionate Father.’

*' Philadelphia, Feb. 1, 1833.*

**MY DEAR SON,**

' Your mother, aunt and myself, were very much delighted with your last letter, and as I have a few moments leisure in consequence of the state of the weather, I have determined to send you a few lines. We are all very much gratified with the accounts we receive, and hope that you will be most earnest and persevering in your studies. Now is certainly your time to lay in a stock of learning, which may enable you, by the blessing of God, to follow some profession, or otherwise to provide for your support when arrived at years when young men take care of themselves. It would delight me beyond all measure, and it is my earnest prayer to God, that your mind may be steadily fixed upon the ministry of the everlasting Gospel, but this you must not touch till you are thoroughly convinced that you have experienced a change of heart, and are ready to dedicate and devote yourself entirely to the love and service of God. Much as it would conduce to my happiness to know that your mind does direct its attention to this subject, I could never consent to your taking upon yourself such a responsibility, unless upon a very clear impression of a call from God, and a thorough spiritual qualification. There is one way, my darling son, of settling every matter which may concern your future life, and that is by never resting satisfied till you have entirely given up your heart to the precious Saviour, and this is essential to your present happiness, no matter to what condition of

life you may direct your attention; and it is equally essential to every hope of future happiness. Persevere, my dear boy, in the discharge of your religious duties, but do not rest satisfied with the mere discharge of duties. Unless the heart is given to God, there is no delight and no profit in religious duties. You state, in your letter to your dear mother, that you are troubled with wandering thoughts. Do you strive and pray against these? Remember there is no sin in the mere fact of being tempted, but there is sin in yielding to temptation. Try to fix your thoughts; pray earnestly that God would be with you to arrest your thoughts. But never be discouraged; go on, and if your heart is right with God, you will find that you shall eventually succeed. Our family news is very little. I have been somewhat better this winter, most probably owing to the mild character of the season. Your dear little sister also, I think, is in better health. I believe she has written you a line. I have preached a sermon to young men which is, now publishing, and when it is out, I will try to send you a copy. There were no less than twelve hundred young men present. No females were allowed in the body of the church. This was last Sunday evening.

‘ You see, my darling, that I have filled up the paper; it shows you how much pleased I am with your present progress. May the Lord bless and keep you.

‘ Your affectionate Father.’

Such a parent was a peculiar blessing to his children. Around his fire-side, harmony and love always reigned. The religion of the Gospel was exalted to its due place in his domestic arrangements. Piety unfeigned and undoubted governed his most private concerns. And he has departed with every reasonable ground of hope, not only that his memory, example, and influence shall live after him, but that they whom God gave him, shall be guided also to walk in the same steps.

In connection with Dr. Bedell's private character, we ought not to omit a notice of his love and his talents for music. These contributed in a high degree to his enjoyment and to the happiness of others in his house. Mr. Henderson has so well described this power in his friend in the following extract of a letter from him to the editor, that it may be unnecessary to do more than to present his language as a description of what he had himself for so long a time seen and known.

Dr. Bedell, it is well known, was remarkably fond of music. It formed indeed the principal recreation of his leisure hours. Being in possession of a very superior chamber organ, he was able at all times to indulge his taste. But in this, as in every thing else, his aim was to glorify his Father in heaven. Music he ever regarded as the hand-maid of religion. No one regretted more deeply its unholy alliance with the vanities of a sinful world, as it appeared in many of the fashionable songs of the day: and it was ever an important object with him to sever this unnatural union.

'As evidence of the interest that he has felt on this subject, it may be observed that he conceived, and with the assistance of Mr. Thomas Loud, the organist of his church, executed to some extent, a plan, the direct tendency of which was to correct the evil so much deplored. Under their auspices a work was issued, called 'Lyrics Sacred,' which was designed to contain the most popular airs, arranged for the piano forte, and adapted to words, if not strictly sacred, yet calculated to excite no other emotions than such as were accordant with the gospel of the Lord Jesus Christ. Several numbers of this work were issued, and are now well known to the religious public. In one of them is contained a parody on Heber's celebrated verses, 'I see them on their winding way,' written by Dr. B. himself.

'It were natural also to suppose that music, as connected with the public worship of God, would engross a considerable share of his attention, and accordingly we find him actively engaged in endeavours to bring it here to the utmost possible perfection. It was his custom to meet with the choir, on which occasions I have sometimes accompanied him, and by his presence, advice, and active participation, he promoted the objects of their meeting, always closing the exercises himself by asking for them in prayer the blessing of God. It was customary also with Dr. Bedell, for many years, to associate music in a very delightful manner with the devotional exercises of his family. Frequently, while an inmate of his family, the first sound I

have heard after awaking in the morning, was the swelling tones of the organ; under his touch, as a prelude to the exercises of family worship. It was, I believe, originally for such occasions that he composed several airs; adapted to the hymns of the church, which afterwards found their way to the public; and have already been adopted in several churches. Sometime prior to Dr. Bedell's visit to Newark, he had, at the request of my sister, sent her a copy of one of these, and it had been used on several occasions by the choir of the church. On the occasion of his visit, it was sung immediately after the sermon, to his evident surprise and gratification, and produced, as might well be imagined—the author being generally known—a most powerful effect upon the audience. Immediately after the service, when he had returned to my house, and was reclining upon the sofa, some remark was casually made in regard to the manner of its performance—when he observed, that there had been a slight mistake, and rose at once to play it upon a piano forte in the room. The feeling and expression with which he then played, I have never heard excelled. It was the last time.

\* Connected with Dr. B.'s extraordinary taste and fondness for music, is a circumstance, which, though trivial in itself, is yet calculated strikingly to illustrate the noble integrity of his Christian character. He had taken an active interest in the operations of the society attached to the musical hall, and had frequently attended its concerts of sacred music with satisfaction and delight. His



presence there, however, gave offence to some of his religious connections. The circumstance reached the ears of Dr. B. His resolution was taken at once, and upon a suitable occasion soon after, it was publicly avowed. He stated what he had heard, and what were his own views, and concluded by declaring his decided purpose never to enter again with similar intent the walls of that building, quoting in his own peculiar and emphatic manner the language of the Apostle, (1 Cor. viii. 13.) "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth." Thus did he become "all things to all men, that he might by all means save some."

For a few of the first years during which Dr. Bedell ministered in Philadelphia, his health was comparatively good; though when contrasted with most other men, he was even then weak and infirm. He had been delicate in his constitution from his earliest childhood, and has often said he had never known the enjoyment of what others would call good health. After he had been connected with St. Andrew's church about four years, his health seemed to be manifestly undermined. He had engaged in labours quite too exhausting for his constitution to endure. Frequent spitting of blood, and increasing debility and failure of appetite, appeared to indicate to others, that his course was nearly finished. For several of the past years of his life he was kept in being and in active effort, beyond any of the expectations of his friends. The kind providence of God had favoured him with the

attentions of a physician, Dr. John K. Mitchell of Philadelphia, whose remarkable skill in his profession, united with the tenderest concern for his patient's comfort, a clear understanding of his constitution and habits, and the most untiring assiduity in watching over his health, was blessed from above, to the preservation of his life, and mitigating his sufferings, for several years after it was supposed by others that he was very near the end of his course. In the spring of 1829, when the writer of this sketch was first brought into that intimate connection with Dr. Bedell which was closed only by death, he was confined, as he had been for a large part of the winter, under what was by most of his friends supposed to be a final attack of his disease. From this, however, he was again restored to his ministry, and to the surprise of his friends, enabled to undertake not only his previous labours, but even a still larger measure. The letters to Mr. Henderson which follow, are in reference to this confinement. In introducing them, Mr. H. remarks:—

“The following was written at a time when he was decidedly convalescent, though still confined within the house. It was upon these occasions especially, that Dr. Bedell was accustomed to express, though briefly, the pious emotions of his heart. His personal piety was rather retiring in its character, seeking not the notice of others. He was satisfied that the world should know him, not so much by his professions as by his conduct. When, however, he did “speak with his tongue,”

it was "out of the abundance of a heart overflowing with divine affection."

*'Philadelphia, May 4, 1829.*

*'MY DEAR FRIEND,*

'I am once more, in the providence of God, permitted to take my *stylus* in my hand, though little can I think, and less can I write. It is now nearly six weeks that I have been confined to the house; shut out from those occupations which have been my sole business and sole delight. But with all this I have only to say, goodness and mercy have followed me, and, it is the Lord, he hath done what seemeth him good.' Since I have been convalescent the weather has been very much against my rapid recovery, and it is now five days since I have enjoyed the luxury of the open air. Cold rain and cold wind have kept me housed. Had it been clear and warm yesterday, I should have been permitted to attend church. \* \* \* \*

*'Your Friend and Brother.*

*'Philadelphia, May 18, 1829.*

*'MY DEAR FRIEND,*

'Yesterday was the first out of eight Sundays that I have been permitted to attend the house of God.

'I can truly say, that during that time I have very often felt the force of the expressions of the Psalmist, "my soul hath a desire and longing to enter into the courts of the Lord." I should have attended church, however, before, had the weather

been such as to render it prudent, but the two Sundays which preceded yesterday were very stormy.

Yesterday was a very lovely day, and I not only attended church, but preached, though I was almost overcome by the manifestation of feeling on the part of the congregation, at the introductory part of my discourse. We could not have had less than one thousand present. As it will interest you, and is not very long, I will transcribe the introductory part spoken of above. It is as follows:—

‘It is now, my friends, eight weeks since, by a dispensation of that Providence who ordereth all things after the counsel of his own will—and whose will is always right—it is now, I remark, eight weeks since I have been permitted to occupy this pulpit, while days and nights of weariness and pain have taught me the lessons of mortality. If there is one pleasure which I enjoy, if there is one hour during the week in which I feel more exquisitely than another, it is that sacred hour of the Sabbath in which I can have the privilege, from this place, of proclaiming in your ears the Gospel of the Lord Jesus Christ. Suffer me then, my brethren, with my little recruited strength, and my first feeble effort, to appear before you as an ambassador of Christ, and taking my stand by the great Apostle of the Gentiles, seek to testify my gratitude to God for the privilege and happiness he again permits me to enjoy, and to testify my fidelity to you, by some plain observations on a passage, which, living, I would wish to make my

motto, and which, dying, I would wish inscribed upon my tomb, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." \* \*

'Your Friend and Brother.'

"The overpowering effect which this language, delivered by himself in his own peculiar manner, must have produced upon an affectionate and devoted congregation, can be better imagined than described. An eye-witness informs me that the effect was solemn and sublime beyond description.

One part of his wish has been already fulfilled. This *was* his motto even to the last struggle of mortal existence. 'Let now the hand of the sculptor verify the *other*, by 'inscribing upon his tomb,' "GOD FORBID THAT I SHOULD GLORY SAVE IN THE CROSS OF OUR LORD JESUS CHRIST." So will strangers pause in passing, and friends shed the tear of sad recollection, while silent memory ponders over the untiring faithfulness of one who "being dead, yet speaketh."

After this attack of disease, his strength and health may be said to have been continually failing. His weakness led him to adopt, at this time, the habit of sitting in the pulpit while he was preaching, a habit which might have been expected to interfere with the freedom and interest of his manner in speaking far more than it did. Indeed, no stranger to him would have perceived the least difference produced by this cause. The same solemn earnestness, and the same gentle, but powerful action, still added their peculiar influence and

charms to all he said; and his preaching was never so effectual, and so extensively instrumental for good, as after this period in his life. His failing health induced him to pass several weeks of every summer in travelling. And thus, as the early persecution after the death of Stephen, only scattered the disciples to carry the blessings of the Gospel abroad more widely, the truth which he preached "in power and in the Holy Ghost, and in much assurance," became, under the influence of his own bodily weakness, the more extensively known, and productive of good effects, both upon the preachers and the hearers of the Gospel in many different and distant points in the United States. He was particularly fond of attending the Conventions of the Episcopal Church in Virginia, in which journey he indulged himself for several years. Not only his personal attachment to his uncle, the Right Rev. Bishop Moore,<sup>1</sup> but his experience of the comfort

<sup>1</sup> This venerable man was providentially present in Philadelphia at the funeral of Dr. Bedell, and preached in St. Andrew's Church on the Sunday after. The following was the concluding passage of his sermon,

"My brethren,—It was this God and Saviour to whom I have called your attention this morning, which constituted the dependence of your departed pastor. You are the witnesses of the fidelity with which he discharged his important duties. You are the people for whom he laboured, and for whose present and eternal happiness he most ardently prayed. Remember, I beseech you, oh! remember how often, when debilitated by that disease which had separated him from your embrace, you have seen him ascend this pulpit; and proclaim to you with a seraph's ardour the riches of redeeming grace; praying you, in parental accents, to take refuge in the arms of the Lord Jesus Christ, and to be reconciled to God. Yes, at a time in which, from the languor of his countenance and the feebleness of his frame, you have been led to conclude, that the discourse in which he was engaged, in all probability would prove his final one; at such a time, you have seen him forget that feeble-

and advantage flowing from those meetings, led him there. In these Conventions, religious services were daily and almost hourly conducted in all the houses of worship of the town in which the Convention was held. All the members of the church throughout the state who could attend, made it an object to be present. The churches of all denominations were freely offered to the use of the Episcopal clergy, who have been in that state distin-

ness, and with his eye sparkling with affection for his flock, you have listened to his appeals, and have silently determined to take up the cross and follow Jesus in the way. Are there not, I would affectionately inquire, are there not those present in whose minds such resolutions have been formed, and who notwithstanding such resolutions, have delayed the surrender of themselves to the Almighty? If such is the case with any individual before me, permit, I beseech you, my brother, permit me, my sister, to press the consideration of eternity upon your conscience, and to beseech you in Christ's stead to be reconciled to God.

Was your departed pastor permitted at this moment to address you, oh! how affectionately would he entreat you to listen to my counsel, and to take instant refuge in the bosom of the Saviour! Heaven, he would tell you, is richly worth your utmost efforts, and no sacrifice of worldly pleasures or gratification can be too great in a cause so important as your soul's salvation. My beloved brethren! hesitate no longer, I beseech you. Time is on the wing; to-morrow may be too late; now is the accepted time, this is the day of salvation.

Finally, I cannot close my subject without returning my sincere thanks to the vestry of this church, and to his unwearied physician, for their kindness to my beloved nephew. Your attention to him during all his bodily indisposition, reflects the highest honour upon you as a congregation. Your attention to his memory since his decease, proclaim, in language which cannot be misunderstood, the ardeney of your attachment to him and to his family. The cyress in which this sacred temple is clad, conveys to the passing stranger the estimation in which he was held, and speaks volumes in favour of the love you still entertain for your departed pastor.

May the Almighty, my brethren, direct your attention to a suitable successor, and provide you with a faithful shepherd. Finally, my beloved, in the words of the Apostle, I bid you for a season an affectionate farewell. Be perfect; be of good comfort; be of one mind; live in peace, and the God of love and peace will be with you.

guished for their union in evangelical principles and preachings. Strong and universal feelings upon the great concerns of religion was produced, and much spiritual good was always accomplished at these meetings by their instrumentality. For these last years of the life of Dr. Redell, his whole character seemed to be maturing for a better country. He was daily growing in sweetness of temper, meekness of spirit, humility and love, in preparation for his eternal rest. Each year, and almost each month, seemed more likely to be his last. And his concerns were so arranged, and his labours so devoted, as a man who had not long to live, as to accomplish the utmost possible amount of benefit for others, and to leave the least undone for himself. The following letter from the Rev. Dr. Aydelott, of Cincinnati, to Mrs. B., exhibits but one instance out of the multitudes of the same description, of the impression which his loveliness of character and meekness of spirit produced upon those who knew him best.

MY DEAR MADAM,

Though I have been so long, and so far away from Philadelphia and the many kind friends there, yet be assured I do not feel the less interest in them. And among the pleasant hours of the past that steal across my memory, none come so acceptably as those I spent in your own blessed family. I say *blessed*, for I doubt not you are blessed in yourselves, and I trust that I found many blessings among you. How many precious lessons did my dear brother, now in glory, teach me of suffering



affliction, and of patience!’ Did not his whole example speak most touchingly? If he was eloquent in the pulpit, it was far more instructive and affecting to be with him, and see him in the suffering and labours that daily came upon him.

‘I shall never forget a reply he once made to me. I came in the room and found him as usual reclining on a settee, quite feeble and languid; he kindly asked me how I was? I answered, ‘perfectly well.’ In that touching tone, indicating a heart faint, under the burden of life, and yet meekly submissive, he replied, ‘*I never know what it is to enjoy an hour’s health!*’ There was an inexpressible moral beauty in his countenance and manner as he spoke; the expression, I presume, of those subdued natural feelings, and deeply pious emotions, that were mingling in his bosom. A thousand times has this whole scene recurred to me. Very often have I spoken of it to others, and the Lord grant that it may be more and more sanctified to do me good. I would heartily thank him for the good example of this his servant, who, having finished his course in faith, now rests from his labours.

‘I can scarcely, my dear friend, condole with you: in God’s afflictive dispensation towards you, there was such *brightness in the cloud!* What a life! What a death! Surely you can never be sufficiently grateful for God’s goodness in permitting him to remain so long with you at the expense of such toil and suffering on his part; and for the hope he has given you of meeting him in that place where ‘God shall wipe away all tears.’

‘My little ones often speak with great pleasure of ‘Mr. Bedell and the Sunday school.’ The Lord grant they may never lose the good impressions there derived from his faithful servant.’

‘Affectionately, your brother and servant.’

Our sketch of this holy and valued man has now been brought down, in its principal facts and circumstances, nearly to the close of his life. Upon the few last months, and weeks, and days, which he spent upon the earth, we would dwell more particularly, not only as desiring to gather up every fragment which may remain of him, that if possible nothing may be lost; but also as unwilling to separate from the circumstances, even though so painful, which showed him to be still among us.

In the winter of 1834, his health began very sensibly to decline, and it was apparent to all his friends that his days on earth were soon to be numbered and finished. He was much confined to the house, and unable to undertake more than the occasional discharge of public duty through the succeeding spring. Early in the warm season he removed with his family to Bristol, Pa., where he found the retirement and quietness which he so much required, and from whence he paid occasional visits, by water, to Philadelphia. His physician had now ceased to encourage him with the hope of life much longer protracted, though in the hearts of some of his nearest friends, there was still sometimes the lingering expectation of his restoration. While at Bristol, in the month of June, he took the short

journey to Elizabethtown and Newark, N. J., which has been already referred to. In reference to this journey, and to the circumstances which subsequently occurred to him through the short remaining period of his life, we are permitted to present some extracts from an account written by Mrs. B. for one of Dr. Bedell's sisters, at her request, soon after his decease. In the introduction of these extracts, which seem so much to open the retirements of private scenes, and which were never designed to come in any way before the public eye, the writer of the present sketch feels bound to say, that they have been granted only to his earnest solicitation, and his decided judgment that they were of great importance to him in furnishing a proper account of the lamented object to whom they refer, and would be valued with deep interest by those for whom this memoir has been prepared. Speaking of the visit to Elizabethtown, Mrs. B. remarks:—

‘This journey proved to be, in connexion with some previous circumstances, a *most providential event to me*. My views of his disease were entirely changed; whether they were now correct or not, the effect was the same. My sinking hopes were raised, and I was enabled to pass through many a trying scene, under which, without the buoyancy of hope, I must have sunk. Among other things which produced this effect, were the knowledge we obtained of the longevity of the family, their singular exemption from consumption, combined with the similarity of symptoms between the case of your dear brother and persons who had been very low

with dyspepsia, and then the receipt of actual visit; from several individuals, then in perfect health, who had been raised almost from the verge of the grave after suffering under the same disease. One case, you will recollect, of a gentleman advanced in life, who had been confined seven years, and who had perfectly recovered, and for years enjoyed uninterrupted health:

‘About this time the efficacy of the waters at Bedford being very much spoken of, as instrumental in effecting astonishing cures of dyspepsia, and having experienced the benefit invariably derived from travelling, I felt it my duty to urge him to take the journey, particularly as I found his health declining, and that nothing more was to be expected from medical aid.

‘Many, many times has my heart sunk within me when I beheld his wasted form and feeble step, but it stimulated to more intensity of purpose in the determination to undertake the journey; and make a last effort to prolong his valuable life, believing it in all cases a duty never to cease our efforts until life is extinct. The journey of two hundred miles was a terrific undertaking, but God is every where, and will not forsake his children when they conscientiously believe they are in the path of duty. To part with my husband seemed impossible; I therefore lived under a continual struggle to banish the thoughts of death from my mind, shutting my eyes to that which was but too evident to all beside.

‘I saw that great energy on my part was necessary, unless I would sit down quietly and watch

the appalling march of disease hurrying his frail body to the grave. This was impossible. I therefore marked out my course, with a firm determination to overcome every difficulty.

‘My *first*, as well as my most unceasing effort, was to make every one believe with me, that his disease was of the stomach, and not the lungs; or at least that they were not materially affected.

‘When I heard the anxious inquiry after his health, and saw anguish and even despair traced on the countenances of many who looked upon him, indescribable was the struggle to check the rising tear, and hush the palpitating heart, while with apparent cheerfulness I strove to convince each one that alarm was unnecessary. My object in doing this was to enable his friends to approach him with cheerfulness, lest sympathetic depression of spirits should retard his recovery. My own hopes were really strengthened when I listened to his last and long to be remembered sermon, on the first Sunday evening in July. He solemnly addressed the *scorner*. It was his last message from on high to the careless and worldly, who had heard the same truths from him for twelve years unheeded.

‘This sermon was preached with all the eloquence and energy which characterized his preaching twelve years since. His voice was clear and loud; his manner graceful and animated: this confirmed me in all my anticipations of an improved state of health; and in a moment of excitement I remarked, in answer to a friend, who said he hoped we would not know the church when we returned,—referring

to the determination of the Vestry to have it completely repaired during his absence,—I said, ‘I hope you will not know your pastor when he returns.’ Oh, how little was I then aware how soon God would take him to himself, and that his own people would only behold a lifeless corpse when next they looked upon him.

‘In the morning of the same day he administered the communion; there appears to have been here a remarkable providence that the administering of this ordinance should have been one of his last acts; for he ever considered it a precious privilege to unite with his people on such occasions, and he always made his arrangements, even when travelling, so that nothing should prevent his returning in time, if possible, for occasions of this kind.

‘But on this occasion, in his weak state, it proved almost more than he could bear; he was obliged frequently to sit down, and when standing, to seek support from the nearest object. The solemnity that pervaded the whole congregation cannot be described; a general sensation was produced. Many were convinced that they should be permitted to meet him thus no more on earth. One individual was so much impressed with the belief that the sermon in the evening would be the last, that she insisted upon her husband’s (who was not a regular attendant at St. Andrew’s,) accompanying her, to listen to his last admonitions.

‘These circumstances, which have but lately come to my knowledge, call forth my gratitude, when I see that I was not only mercifully withheld

from such distressing forebodings, but strengthened to perform every duty before I was required to drink of the bitter cup of affliction.

'I looked upon his extreme exhaustion as the natural consequence of *standing* while in such a debilitated state, for you know he had not been able for a long time to stand or walk without great fatigue; for many years he has been obliged to sit in a chair while preaching.

'This opinion was strengthened, when in the evening he preached with such energy, that but for the paleness of his countenance, you might have forgotten that he was the victim of disease. From this I argued that it was muscular debility, and that his energy of system was not impaired, but only required an object sufficient to bring it into action.

'Thus was I determinately shutting my eyes to all danger, and strengthening myself in the belief, that could we get to Bedford Springs he would return in comparative health. It is due to the tried friendship of Dr. M. to state, that he did what he could, in a delicate manner, to make me understand his views of the case, and to express his fears that the journey would not have the effect I anticipated; but I was not in a state to listen to any thing. Our mutual friend at length kindly yielded to my solicitations not to oppose the journey. When I recollect how I shrunk from what I was forced to see he desired to communicate, and repelled the expression of that opinion which for twelve years I had listened to with deference, I am amazed. A shuddering passed over me which I can never

forget, that any being should wish to tear from me my last hope, while I answered; 'this is but an opinion, and while no human judgment is infallible, I have a hope that the Lord, in whose hands he is, and who has all power, will yet raise him and add years to his valuable life.' The knowledge that many of his plans were yet unaccomplished, enabled me to comfort myself in the belief that the life of this faithful servant, who had been strengthened to do so much in feeble health, would yet be prolonged to finish his projected labours. Thus I clung to hope with all the desperation of a drowning man to his last support. Although greatly agitated after this conversation, I soon reasoned myself out of every fear; and in a few days after this Sabbath we commenced the journey. For one week we rode about and kept within thirty miles of the city, as we had promised our friend to do, until we ascertained how he would bear the fatigue of riding. We at length reached Lancaster on Saturday afternoon, where we heard so much in addition to the information we had formerly received respecting the wonderful cures effected by the use of the waters at Bedford, that we determined to go on without farther delay. We left there the following Monday, and arrived at the Springs on Saturday night, a distance of one hundred and forty miles. Your dear brother's health was evidently improved; he had more strength, a good appetite, and good spirits. The journey, considered alone, was truly delightful; the accommodations excellent; the roads generally good, and the weather agreeably



warm and uninterruptedly pleasant. In glowing language, the night of his arrival, did he pour forth the feelings of a grateful heart to the Giver of all good for his unmerited mercies towards us, particularly during this long journey.

We took lodgings in the town of Bedford, in order to be near medical advice, about three quarters of a mile from the Springs. During the first week I was very unwell, a part of the time confined to the bed, but your dear brother was so much better during that time, that he rode to the Springs several times, and joined the family at meals, although there were long stairs to descend, and even played on an instrument of music, which stood in one of the parlours. As soon as I recovered he proposed trying the waters; but after the third day he complained of an unpleasant sensation in his head, and determined to take no more. Very soon after this it was thought necessary to administer several doses of medicine, which were too irritating for his system, and appeared to me to have been the cause of a fever which followed, and which alarmed the physician so much, that he took an early opportunity to advise me to return home as soon as possible, remarking at the same time, that the appearance of fever had changed his view of the case, and he did not think his visits could be any longer useful.

It would not be possible adequately to describe the state of my mind on receiving this information; but I did not sink under it. The long-cherished hope that death had not yet marked him for his victim, again came to my aid; and the idea that the

physician might be mistaken, from having no previous knowledge of his constitution, supported me; while I answered, 'Indeed you are not aware how readily his system yields to what is offensive or congenial. If all this should be the effect of medicine, he may soon recover from it.'

'He remarked, as if wishing to comfort me, that if the fever materially abated the following day, it would give him a more favourable opinion of the case.

'He then left me, and after remaining a short time to force a composure I could not feel, I endeavoured to enter the sick chamber of my dear husband as if nothing had occurred, and attend as usual to his every want, absenting myself at times only, to give a momentary vent to a heart burthened with its own sorrows. Sad, sad forebodings continued to obtrude themselves upon me, though I in vain endeavoured to suppress them. In vain I struggled to forget that I was two hundred miles from Philadelphia, without a friend to advise with, and my son a mere inexperienced lad, who was to be our only companion in the long journey before us. Distressed and agitated, not a glimmering ray of hope could I discover; *despondency*, which I thought I was proof against, seemed inevitable.

'But at this very moment, when all earthly support had failed, and even the recollection of former resolutions availed me nothing, the "*all-seeing eye was upon me*," the Friend "who sticketh closer than a brother," was near. The "*strength from above*," made perfect in weakness, was sweetly professed in the following lines, which fell into my

hands at this moment in a very ordinary way. I had picked up an old newspaper to put it out of the way, when my attention was arrested by them :

‘ Does each day upon its wing,  
Its allotted burden bring ?  
Load it not besides with sorrow,  
Which belongeth to the morrow.  
Strength is promised, strength is given,  
When the heart by God is riven ;  
But *forfeits* the day of woe,  
And *alone* thou bears’t the blow.  
One thing only claims thy care,  
Seek thou first by *faith* and *prayer*,  
That all-glorious world above,  
Scene of righteousness and love ;  
And whate’er thou need’st below,  
He thou trustest will bestow.

‘ In these lines I was forcibly reminded, that my duty as a Christian was with the *present*, and not the *future*. “ Sufficient for the day is the evil thereof.” When God sees fit really to send affliction upon his children, *he* will send strength sufficient for the *trial*. My faith was strengthened in the Lord. In a review of my duty to him, I found the comfort I had before sought in vain. These lines became my constant companion, faithfully pointing to a *never-failing support*. I was now enabled to turn my attention to the *next* most important duty, but here mercy and goodness again directed me, or I should have been discouraged in the undertaking, so dark did everything appear.

‘ It became necessary to bring about an early departure from Bedford, without referring to the *cause* ; this was difficult, because my dear husband

had determined, only a few days before, to remain three weeks longer.

'Here appeared to be difficulties quite insurmountable, but the hearer and answerer of prayer made the way easy for his poor, disconsolate child. A gentleman remarked, in the course of the evening, that the town was considered unhealthy, and many had intended to leave; this was *all* that I could desire. An early day was fixed for our departure. The physician was amazed to find, that in twenty-four hours after his last visit, all appearances of fever had very much subsided, and recommended a ride to the springs, judging that distance to be the extent that his patient could bear; but on his return in the evening, he exhibited much more astonishment to find that he had ridden ten miles, made a visit, and did not lie down immediately on returning. After this he expressed a desire to me that we would remain a few weeks longer, remarking that he would like to look into his case further. However, it was too late; the recent alarm had been so great, that I did not feel willing to remain so far from home, and made no proposal to remain longer; we therefore left there on Tuesday, the third week in August. It being rather early to return to the city, your dear brother determined to take a circuitous route, and visit whatever was worth seeing on the journey.

'The restlessness of disease, which attaches sickly association to every familiar object, determined him to return to Philadelphia by the way of Baltimore. The idea of passing through a land of

strangers again, in his feeble state, was a distressing circumstance to me. In our journey to Bedford, by the way of Lancaster and Harrisburg, almost every one seemed to exhibit more or less sympathy and interest, and whenever his name was discovered, this interest was evidently increased, so that I felt we should have been in a measure among friends, could we have returned the same way. However, I acquiesced with reluctance, and we reached Hagarstown without fatigue on Wednesday. From here my dear husband had intended to visit Harper's Ferry, but he was seized with a singular sensation in the stomach, attended with pain in swallowing, which seemed to arise from obstruction. This circumstance induced him to hasten to Baltimore, in order to be able to leave there on Monday for Philadelphia, unless he felt better. We arrived at Fredericktown on Friday, and took passage in the rail-road car on Saturday, to facilitate our arrival at Baltimore. It proved a very fatiguing ride; the car was a wretched one, and being too near the engine, and on the wrong side of the car, he was annoyed with the gas, dust, steam, and sun. We arrived in Baltimore about three o'clock; he was very much overcome with fatigue, but a refreshing night's rest restored him in a great measure, and the following day, a friend who had not seen him since the spring, thought him better than at that time. I felt all my hopes return again, and believed that he would reap the benefit of the journey after he returned home, and he spared many years to us yet. He felt encouraged himself,

and gave up his intention of returning home on Monday, and accepted the kind invitation of his friend Mr. Boyle to pass a few days at his house.

‘He joined us on Sunday at each meal, sat at the head of the dinner table, and after dinner remained an hour conversing with a friend. Again, after tea, Dr. Wyatt called, and he did not retire for the night till near nine o’clock, and rested well. The following morning he arose to breakfast, but had no appetite, complained of excessive debility and an indescribable sensation at the stomach. I know of no probable cause for this sudden prostration, unless it was the great change in the weather which took place in the night; for from having been oppressively warm, it became so cold as to require a change of clothing. I became alarmed, and sent for the physician, Doctor Buckler, of Baltimore, who had visited him on Sunday the day before.’ I observed him writing several times, and when Dr. B. came he read the paper, which was merely memoranda of what he wished to say, perhaps written lest he should forget, under a sense of extreme exhaustion. He commenced by saying, ‘Doctor, I shall not live to get home, I feel so strangely.’ The physician felt his pulse, smiled at him, and said that he saw no material change, and no reason for such an opinion; gave him some tonic, and promised to see him at Mr. Boyle’s in the afternoon. He rode to Mr. Boyle’s in time for dinner, and spoke of taking a ride in the afternoon, to call on Mrs. H——, from Philadelphia, a member of his congregation, then on a visit to a friend a few miles from

Baltimore. After dinner he retired to his chamber to take some rest, after which he found himself too feeble to make any further effort that day.

‘A veil, impenetrable as yet, mercifully hung between me and the future. I saw not distinctly the storm that was about to burst upon me. I trembled and hoped alternately, while I remembered that my duty was with *the present*. I tried to believe that we should be at home on Saturday, which opinion the physician encouraged.

‘This was all right, and ordered by a Father’s hand, who cared for the comfort of his faithful servant; but for this strange blindness and for this unwarrantable hope, I should have sunk, and the hands of a stranger must have ministered to his wants. I shall never cease to thank the Lord for these his special mercies to the departing saint.

‘On Wednesday he complained of nausea; this was a new symptom, and one that he had all his life particularly dreaded. When I discovered this, I unconsciously lost my self-possession, and as his head rested on my shoulder, he discovered it, and merely remarked, ‘My love, this will not do; you know my nervous temperament; I must have another nurse if you cannot control your feelings.’

‘When the physician came again, he comforted me with the hope that he was no worse; he changed his medicines, and things wore a brighter aspect until Friday just before day. I had been, while he seemed to be in a sweet sleep, packing a box of medicines, in order that some preparation might be made at every leisure hour for our departure, still

hoping that on Saturday or Sunday we should be able to leave, when I offered him some nourishment, and found he could not speak save in a whisper. On inquiring the cause, he answered with perfect composure, 'I have lost my voice, my love.' My alarm was almost past control. I sent instantly for the doctor. When he came in, I was at a distant part of the room, preparing some medicine. The low sound I caught was the following remark, uttered with the calmness and sweetness of an angel, 'Oh! doctor, I had hoped to have seen my home once more; I have a precious child there whom I have not seen for six weeks. Oh! you do not know how dear she is to me.' I flew to the bed, and said, in my usual cheerful manner, though terrified lest all hope was gone, 'Oh, do not speak so despondingly; we expect to leave here on Saturday.' I cast my eyes on the physician for his assent to this, but I saw no look of encouragement. I dared not trust my voice. I traced with a pencil what my tongue could not utter. An answer was instantly returned in the same manner, but I dared not look at it. I left the room lest my feelings should be betrayed. I read it, a stone sunk into my heart—'Yes, if you wish your child to come, lose no time.' Here was the long-dreaded moment, the death-blow to all my fondly cherished hopes; and the admonition, lose no time, was the only thing that saved my reason. My family could see our idol if I lost no time, though my feet seemed nailed to the spot, and no outward object discernible from the dreadful anguish within. I at length made my way to my son, and



with subdued tone of voice, I told him my intention to send for the family, requesting him to go to bed, get what sleep he could, it being then four o'clock, and go in the steam-boat at five to Philadelphia. I gave him other necessary instructions, but carefully concealed the extent of our fears, lest he should be unable to go, or my sister and daughter be disabled from coming.

I returned to the chamber of death; the effort I had made seemed to have destroyed all power of sensation. I moved about like an automaton, and scarcely knew any thing distinctly, until the physician came again. He found the remedies he made use of a few hours before had produced a favourable change. I was again revived; hope came to my relief, and I was enabled assiduously to devote myself to his every comfort, as heretofore.

Dr. B., the physician, expressed a desire that he should take as much nourishment as possible: but no entreaties would prevail with him to receive any thing but ice; being perfectly aware that his end was near, he seemed unwilling to disturb the tranquil state in which he desired to depart; he had no wish to add an hour to life, and therefore would not receive nourishment at the risk of producing nausea, connected with positive pain in swallowing. To be allowed perfect quiet was all he desired, while patiently awaiting the coming of his master. When we had ceased all importunity, he looked so perfectly tranquil, that you might almost have imagined him lying in his usual manner on his own

sofa, resting from the fatigue of one of his many walks from his dear St. Andrew's. When Dr. Henshaw had reminded him, some time before, that if he had any thing to communicate, he had better improve the present time, he seemed to have nothing on his mind ; his worldly cares sat so lightly upon him, that they were like an upper garment, easily thrown off when found to impede the progress heavenward. But at this time, when none were present but myself, and the stillness might almost have been felt, he said to me in a whisper, for his voice was entirely gone, ' take your pencil, and write what I may be able to say in short sentences.' His heart seemed to overflow with love, and his first effort was to relieve it by recalling almost every act of kindness that he had ever received, and returning his love and thanks to each individual by name, and to others collectively ; among the latter he named his Vestry, his Sunday School teachers, and you. Among the former were some particular friends named among the Vestry, his physician Dr. M., and some of his brethren, and two of his communicants whom he left sick in Philadelphia ; to some he sent long and interesting messages, and particularly recommended Bristol College to the attention of such as he thought felt an interest in it. He added, ' I can say no more, my love ; if I have forgotten any one who ever did me a kindness, I leave it with you to say all for me.' After a few moments he named his own family, left a memento for each of his children, with some directions, and desired that their talent for music should be cul-

tivated, particularly his daughter's, referring to the pleasure he had derived from this source.

‘ He then spoke of both his sisters with great affection; desired his love, and wished the Souvenir to be sent to them as soon as it should come out, and then requested me to write immediately to let them know that he was about to exchange mortality for eternal life. He seemed to recollect that I might be unable when all was over, and hastily added, ‘ Do it now, my love, *now*.’ This indescribable effort, you know, I was enabled to make, for the desire to gratify his every wish overcame every other feeling. My object in relating these little circumstances, is the hope of giving you some faint idea of his perfect tranquillity of mind. These departing messages seemed portentous, but I staid myself upon the physician’s remark, ‘ he is better, beyond my expectations,’ and remembered he was in the hands of the Lord, who could do all things. I believe, indeed, that I looked for a miracle, though at the time unconscious of it.

‘ He then drew me near to him, and endeavoured to articulate that which he had reserved to the last, and which would have been dearer to me than all; but he was too much exhausted, and although he repeated the attempt once or twice afterwards, I could hear nothing distinctly. You may imagine my feelings when I found it was in vain, but I was enabled to leave it all to unerring wisdom; hereafter I shall hear in sweeter accents, what he was not permitted to utter for my comfort on earth.

‘ He had evidently failed since the morning,

though I struggled to keep myself from thinking so. I dreaded the confirmation that the next visit of the physician might bring.

The physician came at noon; he looked grave, but I did not dare to ask him a question. He passed out without exchanging a look or a word. I sat mournfully watching the heavenly countenance of my husband, while he appeared to sleep; suddenly he opened his eyes, apparently with much surprise and disappointment, and said in a hollow low voice, 'The Lord's will be done;—but it seems to me this is coming back to the world again.' Amazed and almost overpowered, I said, 'My love, what do you mean? have you been dreaming?' 'No, I have not been dreaming, but something seemed to say, things are better with me.' Although there was in him an air of disappointment and resignation combined, joy and awe filled my heart, and I exclaimed with Jacob of old, surely the Lord is in this place; he hath heard my prayer, and sent an answer of peace. I felt an assurance of his recovery from that time, and was again able almost to be a cheerful nurse. About one o'clock on Saturday morning, the light was glimmering in the corner, when I discovered in the cold and clammy hand upon which my face rested, the *certainly* that death had now marked its victim; it could not be mistaken. The cold corpse must speedily lie there, when the soul, triumphant over death, should obey the welcome summons—"Arise and come away." Here then was the dreadful hour. The cloud long gathering blackness was prepared to burst over my

head, and in awful anticipation, I thought must overwhelm me.

‘All hope of life was now at once and entirely torn from my lacerated heart, but a healing balm was prepared for the wound. The oil of joy for mourning, and the garment of praise for heaviness.

‘I had prayed for temporal life for my beloved husband, but the Lord gave life eternal, and with it such a sense of his goodness, that I exclaimed, ‘the Lord hath been better to me than my prayers.’ Such rich manifestation of his love was vouchsafed to me, that all *rebellion* was hushed, the cross was hid, and my heart so filled with sweet submission, that to lie passive in his hands, and know no will but his, bounded every wish of my heart. I could almost in imagination hear the dying saint before me say—

*Home, home, its glorious threshold,  
Through opening clouds I see;  
Those mansions by a Saviour bought,  
Where I have longed to be.*

*Give thanks, my mourning dear one,  
Thanks to the eternal King,  
Who crowns my soul with victory,  
And rends from death his sting.*

Thus, through all my trials, was I upheld. ‘The deep waters shall not overflow thee; as thy day is, so shall thy strength be’—and richly have I experienced the fulfilment of these blessed promises. Great was the mercy of the Lord in upholding me to perform my duties to the last, and great was the honour he conferred upon me, in permitting me to

administer comfort to the departing saint, until he joined that holy throng, 'who shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall feed them.'

'Often was I tempted to look in imagination through the dark cloud that I constantly saw before me, but as often did faithful conscience remind me of the threat,—

'Foredate the day of wo,  
And alone thou bearest the blow.'

The glimmering of hope arising from the various changes in his disease was my only support, while I rested my all on Christ my Saviour, for he hath compassion on our infirmities, and does not try us above what we are able to bear.

'The constant desire I felt that no strange hand should smoothe the pillow of my beloved, acted also as a strong stimulus to keep me from sinking; for often, very often, did he express the desire that I would strive to retain my strength for his comfort; and not until the last day, when he had lost all power, was I obliged to ask assistance even to raise him. My strength had been sufficient for every thing until then.

'Often, when his eyes were cast upon me, and seemed to beam rays of heavenly meekness, I imagined I could hear him say, 'Oh that I had wings like a dove, then I would flee away and be at rest;' then, as if fearing death would come at his bidding, I would whisper to him, and beg him to

pray for submission ; to wait patiently for the arrival of his family, and not deprive them of their last comfort. At length his look seemed to reproach me, as if he thought my prayers detained him here. I was overcome. I laid down my 'arms of rebellion,' this my *last wish*, that he might live to see his family on earth, and exclaimed, Yes, go, my love, we will soon be re-united for ever, and I can praise God in higher strains, when *all* his will is done. The sweet expression of love and gratitude that followed this remark, could only be equalled by that angelic expression of countenance that we *all* loved to look upon, and to linger near after life had departed, when the sweet strain of his golden harp, had joined in the song of the Lamb.

'He soon after this exclaimed, looking intently at me, 'Where is your new song? Grace, grace, is the topmost stone.' I remarked, that the joy I had experienced in witnessing his calmness, composure, and blissful anticipations, could not be equalled by any thing this world could offer. He cautioned me with his usual prudence, not to be too much elated, but to endeavour to be prepared for any event, saying, 'I may yet have my dark moments.' He remarked to a friend a few months before, who was mourning over his own want of evidence at times, My friend, you should meet the enemy, by bearing in mind that you are on the right foundation.

'One circumstance more I must mention as proof of his unvarying composure and readiness to teach, even on the verge of the grave. I had often re-

marked, that I believed in many cases the mental vision increased as things of sense faded before the bodily eye. In connexion with the preconceived opinion, I inquired of him, when he laid one hand on mine, and with the other pointed upwards, 'Do you now see your Saviour?' He instantly brought his finger to the heart, evidently with the intention of correcting this erroneous idea, and thus, in language unutterable, emphatically saying, 'No, Jesus is *felt* here;' and then, raising his whole arm higher and higher, moving it in a circle, with the finger pointing upwards, as if in triumph over sin and death, he as impressively as before, communicated the idea, 'But I shall soon be with *him* whom my soul loveth, and then I shall *see*.' He remarked about daylight, on seeing Mr. Boyle, Dr. Henshaw, and myself anxiously watching him, 'My friends, you think I am dying, but I do not? I feel no change.' About four hours after this, he said, with perfect calmness, turning his face to me, 'Now I am going, I feel an entire change: how soon will my dear family be here?' On being told, not in six hours, he said, 'I shall not see them on earth.' On being asked if he wished to leave any message, he said nothing.

'Soon after this he gave further evidence of the tranquil state of his mind. A little noise awoke him from a doze; he exclaimed, 'My dear ones have come;' and then, addressing me, he said, 'My love, see that I am not disturbed, prepare them for the scene, and let one come in at a time.'

'On finding he was mistaken, he became sweetly



resigned to the will of the Lord, and expressed his comfort in the joy that awaited him: he thanked the Lord for his mercies to his unworthy creature, and said, as if fearing that he could not bear a change; 'Be prepared, my love, I may have my dark moments yet.' Still he lingered longer than he expected, and he inquired of a friend; 'How long do you think it will be before this clay tenement will break and let my spirit free?' Even after this, when asked, are you still in peace? he would answer, 'Yes, sweetly resting on Jesus *as yet*.'

He made a last effort in a deep-toned, hollow voice, to give his rich testimony to the gospel, and to leave a message to his brethren. He spoke no more after this, but answered to every inquiry by signs, almost to his last breath; he was spared from one dark moment, and soon fell asleep in Jesus. Several times during the last day, he said, 'Do not leave me, love,' although I was standing close by him; I never left him for a moment. This no doubt stimulated me to make greater efforts, for I continually assured him that I would not, and I was strengthened to watch every receding breath, till I closed his eyes in death; and while I embraced his lifeless corpse, I sorrowed not as those without hope.

I must not omit to mention one circumstance, because it proves how much more exceeding abundantly the Lord can do for us than we can either ask or think.

My petitions to the throne of grace had been three-fold; first, that the life of my dear husband

might be spared; second, that he should live to reach his earthly home once more; third, that at last he might be spared to see his family.

‘To the first denial I was entirely reconciled, by the aid of divine grace. To the last, by the same strength, I resigned my will; but that he was not permitted to die at his own home, in the bosom of his family, and amidst his beloved congregation, appeared to me to be a dark providence. But after I had been at home a few days, and experienced the kindness of a sympathizing congregation, I saw in this dispensation another link in the chain of mercies that had surrounded us. It had been the oft-repeated wish of my dear husband, from the time that he knew his departure to be at hand, that he might be kept perfectly tranquil, in order that he might go out of the world in the full possession of his mind.

‘In the situation in which we had been providentially placed, this was accomplished without difficulty. The family of Mr. B. had not returned from their summer excursion; that we were in Baltimore was not known; consequently none were present at the last trying scene but Mr. B., Dr. H. and myself. I had been so long in the habit of suppressing my feelings, that not a tear or groan escaped until he was in those regions where sorrow cannot reach.

‘This was the kind providence of God alone; for it had been our desire to have reached home; and had we done so, how different would have been the scene. Afflicted friends would have crowded around

the dying bed. Many who have longed to see how such a man would die, could not have been denied. The heart-rending sobs of affectionate and devoted children, about to be smitten fatherless, would have reached his ears, and the calm serenity of his last hours must have been disturbed. Oh! what a mercy it is that we are not left to direct our steps!

‘ Surely the Lord raised him up to do his peculiar work; he strengthened him to accomplish the portion he assigned him in the midst of a life of pain and sickness; he comforted him in his death, and then took him to himself.’

In connexion with this deeply interesting statement of the last hours of Dr. Bedell, we insert the following letter addressed to the editor, from the Rev. Dr. Henshaw, of Baltimore, who was permitted to attend upon him in this interesting crisis of his life.

*‘ Baltimore, Sept. 2, 1834.*

‘ REV. AND DEAR SIR,

‘ Being returned home, after having performed the painful duty of accompanying the bereaved family, and earthly remains of our dear friend and brother, the Rev. Dr. Bedell, to Philadelphia, I now undertake to comply with the request, made by yourself and others, that I would give a brief account of some of the most interesting incidents connected with the closing scene of his holy and useful life, which I had the melancholy satisfaction of witnessing.

‘ I count it as a peculiar privilege from the Lord, that I was allowed, in some humble measure, to minister to the relief and consolation of a Christian brother, whom I so cordially loved; and a still greater privilege, that I was permitted to behold and adore the rich grace of our Lord Jesus Christ in him; enabling him in death to rest on the same sure foundation—to exult in the same precious hope, and confirm the same evangelical doctrines which it had been the business of his life to recommend to others. May the holy impression left upon my heart by the affecting scenes through which I have lately been called to pass, never be effaced, but become more solemn and vivid every day, inciting my sluggish soul to increasing zeal and diligence in my Master’s cause; so that through his infinite merit and grace, I may enjoy the same undisturbed tranquillity with which my departed friend was favoured, when the same command which he has already obeyed, shall be addressed to me:—“ Give an account of thy stewardship.”

‘ I cannot engage to present a *full* account of the remarks and conversation of our deceased brother during his last hours: for, though he laboured under a physical inability to say much, yet there were many things full of piety and consolation spoken to his affectionate wife, which, owing to the feebleness of his voice, I did not hear: but so far as I am enabled to state them, you may depend upon a faithful report, because they were committed to writing almost immediately after his decease, when the impression was strong and fresh on my mind.

‘ Dr. Bedell arrived at Baltimore, with his wife and son, on their return homewards from Bedford Springs, Saturday, 23rd August, in the afternoon. Owing to his long ride of sixty miles on the railroad, exposed to the gas, and dust, and heat of the weather, he was then in a state of great debility and exhaustion.

‘ Calling upon him in the evening as soon as I heard of his arrival in town, I found him in too weak a state to converse much, and apparently sensible that the period of his dissolution was rapidly approaching. In answer to an inquiry of mine, whether he had derived any benefit from his journey, he replied, ‘ I feel that I am sinking every day.’ I asked, ‘ Do you enjoy peace of mind ?’ He immediately answered with as much animation as he was capable of at the time, ‘ Yes, my only hope is in Jesus, the Saviour of sinners. I am very comfortable—all is peace.’ I then took my leave, promising to see him on the next day.

‘ Owing to my public duties on the Lord’s-day, I was unable to see him till between four and five o’clock in the afternoon. He had enjoyed a refreshing rest on the Sabbath and the preceding night, and appeared to be much better than he was the previous evening. I sat with him an hour or more, during which time he conversed with me on the concerns of his own congregation—the state of the church at large—and points of experimental and practical religion, with quite as much interest and strength, as he had manifested during an interview I had with him in his own house, in May last.

He told me he had determined to spend a few days in Baltimore at the house of our friend Mr. Boyle, as the physician thought he would derive benefit from rest, and could then, with more comfort, prosecute his journey home at the close of the week. My visit was, at his request, closed with prayer, in which he appeared deeply interested and fervently engaged.

‘As I was obliged to go to my family (who were in the country, about twenty miles distant) on Monday morning, I congratulated him on the improvement of his health which had taken place since the preceding day, and bade him adieu, with the expectation of seeing him again on Wednesday evening.

‘Upon my return to the city on Wednesday, I found that he had been removed to Mr. B.’s on Monday morning, and was suffering from an attack of diarrhoea,—a common and too often fatal symptom of the last stage of the disease which had so long preyed upon his system; but probably then occasioned by a great change in the temperature of the weather, which had taken place about that time. His state was such that I was not admitted to his room that night or the following day. I learned, however, in answer to my inquiries, that his disease was gaining ground, and his strength gradually declining. On Friday morning early, Mrs. Bedell sent for me; and from that time, with the exception of an hour or two, I remained with our dear brother till his soul had entered upon his everlasting rest.

‘ On my approaching his bed-side, he reached out his hand, and with an affectionate smile, bade me welcome. But I was shocked at beholding the great change which had taken place in him since our previous interview. I inquired if his sufferings were great, and he assured me that he felt no pain; but that in that, as well as other respects, the Lord dealt very mercifully with him. When I communicated to him the opinion of the physician that he would probably survive but a few hours longer, he received it with the most perfect composure, and seemed cordially to respond to the sentiments of the apostle which I quoted :—“ For to me to live is Christ, and to die is gain. To depart and be with Christ, is far better.” I then repeated the first lines of that beautiful hymn,

‘ Jesus, Saviour of my soul,—let me to thy bosom fly,’

and he immediately said with much feeling, ‘ I will ! —I do!’

‘ Although on account of his great weakness we were unwilling to disturb his quiet by asking him questions, or making remarks that would require an answer, yet often during the day did he express his entire peace of mind and unqualified resignation to the Lord’s will. At six o’clock on Friday morning, his son had gone in the steam-boat to Philadelphia, for the purpose of bringing his sister and aunt to behold the closing scene. On his wife’s inquiring whether he was not anxious to see his beloved daughter and other absent members of his family, and manifesting her own anxiety for their arrival

before his death, he said it would be highly gratifying to him; but, added he, 'perhaps it is best not. If I die now, all is peace—but if I should be spared longer, I might have hours of darkness and trial.' He once said to me, 'I should now ask you to pray, but for my hysterical constitution, which cannot, in my present state, bear the excitement it would produce.' Frequently, however, his hands were clasped together, and his countenance indicated a deep engagedness of soul in that holy exercise.

'At one period, when he was in a state of too much lassitude and exhaustion to speak, I stood by him and repeated the following passages of scripture. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "In my Father's house are many mansions; if it were not so, I would have told you; behold, I go to prepare a place for you, and will come again and receive you to myself, that where I am, there ye may be also." These precious promises, successively repeated after suitable intervals, proved to him like refreshing water to a thirsty soul. He seized my



hand with much emotion, and lifted his other hand and his eyes to heaven with a most grateful expression, as if he were feasting upon the sweet manna of God's word, and looking to one of the promised mansions as already prepared for his reception.

'I was obliged to leave the room of our sick friend at half-past seven o'clock on Friday evening, to attend my stated lecture; and in our social religious services, the fervent prayers of many Christian hearts, which had occasionally been profited and refreshed under his ministry, were, I doubt not, in unison with mine, that God would either spare his servant for greater usefulness in the church, or strengthen and prepare him for the approaching conflict. On returning to his sick room after my lecture, at about nine o'clock, I found him in a state of increased weakness, and thought he was sinking fast from that time till near eleven o'clock; but still enjoying uninterrupted tranquillity and composure of mind.

'Dr. Buckler, the able and skilful physician who attended him with the utmost tenderness and assiduity, now entered, and after examining the patient, told me there was a great change for the worse. He then proposed, as a means of lessening nervous excitement, and procuring for our brother a little refreshing rest, to administer an anodyne, containing a small portion of laudanum. Dr. Bedell then called me to him, and fixing his eyes upon me intently, said, with great solemnity, 'Brother Henshaw, is it wrong, when the soul is

in perfect peace, and ready to depart, to take an anodyne as a remedy for the pain of the weak body? If so, I will not do it. For I would not, on any account, do anything which is offensive to God, especially now that I am going out of the world.' I answered, that I thought there was nothing sinful or improper in the measure proposed, particularly as the doctor assured him that the anodyne he designed to administer was intended only to sooth his nerves, and would not be of sufficient strength to overwhelm his mind, or even to cloud or affect it in the least. He then submitted to the proposal of the physician, and addressing himself again to me, said, with the same solemn emphasis as before, 'If in consequence of this, I should be delirious, or flighty, and in that state say anything inconsistent with the Christian profession, or dishonourable to the cause of Christ, bear me witness that I asked this question. I leave it with you to vindicate my character.'

'The same self-possession, thorough consciousness of his situation, and clearness of intellect, which he displayed on this occasion, never forsook him, so far as I could perceive, to the last, except for a moment, as is very common with all persons in a state of great debility, when first awaking out of a sleep. As an illustration of my meaning in this last remark, I will give you two instances: Between one and two o'clock in the morning of Saturday, Mr. Boyle came into the room; at that instant Dr. Bedell awoke out of sleep, and seeing the shadow cast upon the wall, inquired with some

alarm, 'Who is that big man?' Mr. B. approached the bed, and took the hand of our dying friend. The question was then asked, do you know him? and he replied, affectionately squeezing his hand at the same time, 'O yes—Mr. Boyle—God bless him!' Perhaps an hour or more after this, while I was bending over him, watching his slumber, he suddenly awoke, and stared wildly at me for an instant; and then, with a sweet smile, said, 'O now I know you!'

'About half-past three o'clock in the morning, his extremities became cold—his pulse was sunken and quivering—and we thought him to be dying. Still, notwithstanding the difficulty of his respiration, when his parched tongue and lips were moistened with ice, (which he frequently asked for,) he could speak short sentences, slowly, but with distinct articulation. In answer to questions, and spontaneously, he often spoke of the supports and hopes with which the Lord favoured him, and expressed the same consoling assurance which he had previously uttered. It was, I think, about this time, that he whispered into the ear of his afflicted wife, special messages of love and instruction for his absent children, and sisters, and some other friends, and for such members of his congregation as he thought would be likely to desire a particular remembrance in his last hours.

'He then sunk into a state of rest and apparent slumber, but in a short time roused again, and, as if conscious that the time of his departure was at hand, and that he had already entered "the dark

valley of the shadow of death," rallied his remaining powers for a last effort in the cause of the blessed Saviour, and for the promotion of his glory upon earth. Lifting his finger with great solemnity, (as he often did in the pulpit when about to utter any thing emphatically important,) he said, with a feeble and quivering, but yet distinct and articulate enunciation, 'Hear me! I acknowledge myself to have been a most unprofitable servant;—unprofitable, not hypocritical. I find myself to have been full of sin, ignorance, weakness, unfaithfulness and guilt. But JESUS IS MY HOPE—washed in his blood, justified by his righteousness, sanctified by his grace, I have peace with God. Jesus is very precious to my soul:—my all in all:—and I expect to be saved by free grace through his atoning blood. This is my testimony;' with emphasis, 'THIS IS MY TESTIMONY!'

'Not long after this striking and remarkable testimony of our dying brother, (so full of consolation to his surviving friends; so gratifying and encouraging to the children of God,) had been given, so anxious was his nearest friend, that while he had the power of speech, he should be encouraged to employ it for the honor of his Lord, that I said to him, 'My dear friend and brother, now that you are upon the border of eternity, do you in this trying hour still feel the supports and consolations of that faith and hope which you have preached to others?' He answered, 'Yes, I do—they are very precious to me.' I asked, 'Have you any message to leave for your brethren in the ministry?' He

replied, 'Yes, it is this: "Be faithful, unmoveable, always abounding in the work of the Lord!"' This answer was given deliberately; but he spoke with great difficulty, and we were unwilling to subject his already exhausted powers to the painful effort of answering any more questions.

'After this, he sunk into a state of repose, with his hands clasped together over his breast, and, (as I doubt not,) with a heart much occupied by thoughts of heaven, and enjoying the rich pleasures of communion with God. About the dawn of day, while I was standing by his bed-side, he opened his eyes, and seemed for a moment surprised to find himself still an inhabitant of this world—for he immediately said to me, 'I thought I should have been at HOME before now;'—and then, as if he feared I should understand him as referring to his earthly home, he impressively raised his finger, and pointing towards heaven, said, 'there.' This was, I believe, the last connected sentence which he uttered before he was indeed admitted to his *home*—that "house not made with hands, eternal in the heavens."

'About six o'clock, while the doctor was with him, he pronounced the name of Dr. Mitchell, his beloved friend and physician in Philadelphia. He said to his wife, 'Dr. Mitchell—tell him—tell him—tell him'—He seemed anxious to send him a special message, but could proceed no farther. His vocal organs would do their office no more. He made several other attempts to speak, but finding them unavailing, he made signs for paper and pencil, and

with a trembling hand wrote the words, 'I can't make you hear.' Not long before his dissolution, as he was lying upon his back, with his hands clasped upon his breast, and his eyes intently gazing upwards, I remarked to him, 'I trust the eye of your faith is fixed on that same Jesus whom Stephen saw standing at the right hand of God; and that his prayer is your's: "Lord Jesus, receive my spirit!"' Mrs. B. then asked, 'My dear, do you see Jesus?' His voice could give no reply: but disengaging his hands, he most expressively pointed with his finger, first to his *heart*, and then towards *heaven*. When the last moment was near at hand, and I believe the parting agony had commenced, his anxious and affectionate wife, as if unwilling that this delightful spiritual intercourse should cease till he ceased to breathe, said to him, 'My dear, if all is peace still, lift your finger, or give some other sign.' *His finger was immediately raised*, as the last indication he could give on earth that the Lord was with him; and he then gradually and calmly sunk away till he fell asleep in Jesus, on Saturday, 30th of August, at about nine o'clock, A. M. It was like the setting of the summer sun, clear, serene, brilliant.

'My full heart would prompt me to offer many reflections suggested by the imperfect, but faithful narrative which I have now given of the last hours of an eminent disciple and minister of the Lord Jesus Christ, whom we ardently loved while living, and now sincerely mourn in death. But the narrative itself speaks more powerfully to the heart than any thing which I could utter or write.

‘ We have lost a friend and brother ; but he has gone to dwell with our *elder brother*, whose love is stronger than death. One of the great lights of Zion has been extinguished, but HE still lives with whom is “ the fountain of light.” We, in our ignorance, see not how his place can be made good ; but JEHOVAH JIREH—*the Lord will provide*.

‘ Instead, therefore, of indulging unavailing sorrow for the decease of our friend, let us bless God that he was made an instrument of such extensive usefulness while living, and was enabled to seal and confirm the glorious doctrines which he had preached, by such a clear and satisfactory testimony in death. Let us pray for his afflicted family, that they may enjoy the fulness of Christian consolation : for the pious, numerous, and important flock, now bereft of their earthly shepherd, that the Great Shepherd and Bishop of souls would provide them another “ after his own heart,” who shall feed them with knowledge and understanding : and for the church at large, that He who “ loveth Zion more than all the dwellings of Jacob,” may raise up another—yea, a mighty company of others, who, as servants of the altar, may display as much humility, zeal, faithfulness and love in the precious work of the Gospel, as signalized the ministry of him who now rests from his labours, and wears his immortal crown.

‘ May we, my dear friend, and all who bear a part in the same ministry of reconciliation, show our respect for the memory of our departed brother, by complying with his dying charge —“ BE FAITHFUL,

UNMOVEABLE, ALWAYS ABOUNDING IN THE  
WORK OF THE LORD!"

'Your's, affectionately,  
'J. P. K. HENSHAW.'

Thus has departed in honor and happiness from the world, in the forty-first year of his age, one of the most valued and useful ministers of the Gospel that has ever been given to this country. As his life was a faithful and consistent adorning of those great principles of the Gospel which his heart embraced, so his departure was full of peace and comfort. When we parted with him in the summer as he entered upon his journey to Bedford, he appeared to have little hope of any restoration himself. His plans were formed, and his thoughts and conversation were directed to a speedy completion of his work. He had not much hope of benefit to himself from this journey, but felt it his duty to do all that appeared possible to be done to prolong his service for others. He was manifestly ripening with haste for a calmer and better world. As his body wasted and sunk in the process of decay, his spirit grew more humble, his conversation became more watchful and heavenly, and his whole aspect acquired a tranquillity and sweetness of expression which indicated the character of his mind within, and bade us prepare to separate from him in a last earthly farewell. At the knowledge of his death, the church and community around united in sincere mourning, with his more immediate personal friends, and all acknowledged the consciousness,



that in this dispensation "a great man had fallen in Israel." His earthly remains were brought from Baltimore to Philadelphia on the 31st of August, and deposited in the Church-yard of St. Andrew's Church, on Tuesday, the 2nd of September, amidst the lamentations and sincere condolence of a numerous assembly of the clergy and laity of all denominations in the city of Philadelphia. The extracts below,<sup>1</sup> from the records of the Vestry of St. Andrew's Church, exhibit the respect and affection which they entertained for their rector, and testify their just appreciation of his piety and worth.

The personal appearance of Dr. Bedell has been beautifully portrayed by one who had long known and watched over him as his intimate friend and his kind physician, in the following lines :—

'He was yet in the prime of manhood; but sickness had attenuated his middle-sized frame,

'At a Stated Meeting of the vestry of St. Andrew's Church, held on Tuesday the 2d September, the following resolution was unanimously adopted :

'*Resolved*, That in affectionate demonstration of their veneration and respect for the memory of their late pastor, the vestry record their grateful sense of the important pastoral services he has rendered to the large and flourishing congregation raised by his efforts, during the period of eleven years he has ministered to them—of his ardent zeal and untiring labours in their behalf, and of the distinguished influence with which his services and eloquence enabled him to advance the interests generally of piety and religion. To his own flock he was a faithfully devoted and talented spiritual guide, and to our Episcopal communion "a burning and a shining light."

'*Resolved*, That all expenses incident to the demise and interment of the late Rector, be paid by the vestry.

'At a Stated Meeting of the vestry of St. Andrew's church, held 2d September, 1834, the following resolution was unanimously adopted :

'*Resolved*, That the Rev. Dr. Tyng be respectfully requested to deliver to the congregation of St. Andrew's, at such time as may suit his convenience, an appropriate discourse on the dispensation of Providence, which has severed the earthly ties which united them to their beloved pastor.'

blanched his cheek, and scattered white hairs among the dark locks on his temples. His vast forehead, spreading broadly as it ascended, and undulated by inequalities, bespoke capacity and taste, while it presented a strong contrast to the slender face beneath it. His large gray eye, fringed with long lashes, gave softness to a countenance which his bony cheeks, and large, though very expressive mouth, would have made harsh without them. A short, tickling cough, indicated the seat of his malady, and the knowledge of the certainty of a limited life gave a sweet solemnity to his manner, and threw a melancholy tenderness into the interest acquired with his people, by a gentle, active, irreproachable deportment.

Naturally diffident and unobtrusive, he was usually silent in company; but when there arose occasion for speech, or an intimate friend excited his social efforts, he rivetted attention, commanded conviction, and left behind a pleasing and a beneficial impression.

There was in every part of his conduct that noble disregard of self, which belongs only to minds of the highest order. With greater physical energy, he might have sought, as a missionary, the frozen wastes of Greenland, or the pestilential marshes of Africa. Debarred by disease, partly constitutional, and partly induced by clerical labours, from the achievements of a Swartz and the sufferings of a Judson, he yet shrunk not from pastoral efforts beyond his strength, and literary labours destructive to his feeble powers of life. If his heart bled for

the misfortunes of men, his counsel and his purse were alike accessible to the unhappy, and out of his little store he spared them that which one more circumspect would have treasured up for the wants of a future and more helpless period. If he had a fault, it was the inability to postpone the necessities of others to his own interest or convenience. Though this might have sprung exclusively from the simple faith with which he leaned on the promise, that the children of the righteous shall not be exposed to neglect and poverty, yet there was evidently a kind and disinterested nature, yielding fruits the richer, for a more direct, divine irradiation.

The extent of his benefaction was not limited by his personal ability. Never, perhaps, lived there a being who possessed, in a higher degree, the power of eliciting the charity and the patronage of others. He collected around him meritorious men, in a great variety of useful pursuits, and obtaining money for some, countenance for many, and the best counsel for all, he promoted not only the personal prosperity of the individuals, but the highest interests of society. Few approached him for the first time without benefit, and scarcely any afterwards, without feeling the usual regard for the minister, enhanced by the most agreeable recollections of unlooked-for kindness, and spontaneous services.

Remarkable as were these many traits of excellence, it was in the *pulpit* that the pastor shone with the brightest lustre. Clear, simple, chaste, logical, impassioned, he combined the most opposite qualities; and although reduced almost to a skeleton

by consumption, his magnificent voice, with its clear enunciation and diversified intonation, could be heard at an almost incredible distance. Here there was no diffidence apparent. The ambassador of God, speaking under *his* authority, to his sinful creatures, knew no fear, and practised no deference. Hopes of heaven, fears of hell, the beauty of holiness, the deformity of sin, the goodness, the mercy and the justice of God, were in turn his theme; and never did his people hear abler expositions, or more affectionately eloquent appeals. His success in his lofty mission had been proportionate to the means, and he had the happiness of collecting around him a people *sound in faith and zealous of good works.*

From the same pen, the following obituary notice was published in the daily papers of Philadelphia, soon after the death of Dr. Bedell.

‘Those who knew Dr. Bedell solely through his literary productions and his clerical reputation, must have felt surprised at the announcement of his age. That he who had poured such an abundant treasure from the press, and so long held the highest place in pulpit oratory, should have reached only to two score years, is indeed matter of wonder; but when we know, that for at least fifteen years he has contended with a malady which seldom permitted a single day of entire comfort, we are doubly impressed with astonishment at the labours endured, and the works executed by him.

‘The mystery is easily explained, however, when it is known, that he lived with the single purpose of serving his Divine Master, and that though possessed

of a facility and versatility of talent, which would have seduced almost any other man into procrastination, he seldom lost the little fractions of time, so generally squandered; but in every place, and at all seasons, was accustomed to seize his pen and record his thoughts. He has been often seen in his vestry room, in the midst of his friends, immediately after laborious public duty, committing to paper hints for future sermons, or anticipated publications. This economy of time, too, was practised by the man who has more than once written out an entire sermon at a single sitting. Valuable as he was in other respects, in none has Dr. Bedell exhibited a more useful and a rarer lesson.

‘ In another respect, he presented a delightful model. Originally kind, gentle, and most affectionate, his heart did not lose the freshness and force of feeling as it became necessary to expand his regards over a wider surface—nor did increasing years abate the vigour of his sentiments. For his fellow men, as well as for his friends and his family, there was a constantly increasing interest; and as his religion burned more and more intensely, so did his love for his “neighbour” grow stronger and stronger; and while he learned to love his God with *all* his soul, he did not forget to prize his fellows as himself.

‘ It was this twofold affection, which, through the grace of God, kept him from feeling elated by the successful service of the temple, and the flattering suffrages of the world. His humility grew with his fame and his usefulness, and then most did he give the glory to his Master, when he was most eminent

in the eyes of men. The nearer he drew to heaven, and the more his labours resulted in good and great effects, the more did he lament the feebleness of the efforts, compared with the greatness of the cause, and thank the Giver of every good gift, that the progress of his kingdom was not left to any arm of flesh.

‘ This remarkable humility gave a peculiar grace to his natural gentleness of manner and character. He was the gentlest of human beings, and while perfectly fearless in the execution of his high functions, always preferred persuasion to command, and desired rather to lead than to drive the sinner to repentance. In an intimate, almost daily intercourse for more than ten years, the writer of this article never received from him a harsh or hasty observation, although matters of the deepest interest were frequently subjects of discordant opinion. The dogmatic manner so frequently the result of pulpit declamation, never infected him, and all his intimate friends will agree in the opinion, that he was entirely free from this very common fault of those who, in any profession, are frequently privileged to assert without hazard of direct contradiction.

‘ His singleness of heart, and force of religion, made Dr. Bedell eminently practical. The speculations which might illustrate the man were avoided for the services which might save the sinner, and that only seemed important in his eyes, which promised to advance practically the mighty cause in which he had embarked his energies, and to which he sacrificed, first his health, and then his life. Every thing was turned by him to religious account.

He edited a newspaper—it was a *Christian Register*. He wrote a review—it was to bring the example and precepts of Heber attractively before his readers. He published a *Souvenir*—it was to press the popular annuals into the service of religion. He was a chief builder-up of Bristol College—it was ‘to discipline and instruct new soldiers of the cross for that strife in which he could not long hope himself to be a combatant.’ He greedily devoured the literature of the day—it was to select, re-publish, and spread abroad whatever was promotive of morals and illustrative of piety. Every one who examines the shelves of the booksellers, finds the name of Dr. Bedell on the title-page of a very large portion of the most saleable religious books. His tact in this was unquestionable; and his selection was considered a sufficient warrant for republication,—his name an adequate proof of popular fitness.

‘With such qualities, who could fail to prove interesting and instructive in the pulpit? But Dr. Bedell had also elegant taste, chaste gesture, and a pleasing, powerful, and clear enunciation. With such advantages, with heart-felt conviction of the truth and paramount importance of his subject, forgetful of self, and looking only to his audience, he never failed to make a strong and permanent impression. Under such circumstances, those who knew him best, and heard him most frequently, felt him most forcibly. *He was an unrivalled every-day preacher.* Never aiming at single great efforts, he never fell into mediocrity. Although his ‘occasional’ sermons exhibited rare

powers, it was necessary to hear him often, to know the full influence of his eloquence. The stream of his mind seldom dashed from the cataract, or foamed in the rapids. Clear, gentle, free, it was always pure, seldom wild or irregular. It delighted not in the rock and the whirlpool, but loved to stray along the cultivated fields, and amidst verdant meadows, where it could fertilize the one and irrigate the other. Judging of oratory by its effects, his was of the highest order, for he reared St. Andrew's from its foundations; and that Church, with its overflowing people, its numerous societies, its rich donations, its thousand scholars, is the very point to which the Episcopal public turns for an example of active good and extended usefulness. It was the product of the labour of eleven years, during all which time he was under the power of disease, *often* painful, always oppressive.

‘ But in spite of a feeble constitution and superinduced sickness, literary labours and general engagements, the first Rector of St. Andrew's church has left it in a state of the highest religious prosperity, after a progress most harmonious, at a period when the dissensions of the church in general, rendered it difficult to maintain the peace and good order of individual communities.

‘ His year has closed almost in its spring, but the fruits were mingled with the blossoms, and amidst the buds and flowers of the earlier season we hail the ripened grain, and the rich abundance of a productive autumn. And who then shall lament, that “ his sun has gone down while it was yet day,” since



he has done his work, and avoided the ills of the sunset of life ! It was an early, but not a premature death—and indeed his influence does not die with him, for its memorials are every where abroad in the churches, to stimulate piety and enliven hope ; and to prove, that, with the blessing of God, great ends may be reached by apparently inadequate means.

‘ It is scarcely to be supposed that with such dispositions and such piety as were possessed by Dr. Bedell, his social circle could fail to be peculiarly interesting. Gentle manners, warm affections, sprightly friendships, were there in a degree scarcely ever found in our darkened world. His wife was his highest and most cherished friend and confidant ; his children feared only to wound him, and his friends crowded round him with a full assurance of a welcome, at once warm and sincere. It was indeed impossible to enter his domestic circle, without feeling how much its enjoyments were heightened and purified by the sacred spirit of its head, and the habitual kindness of its inmates. His widowed wife and his orphan children have lost, not only their stay, but their preceptor and companion. Yet if they mourn, they have the certainty of his happiness to console, and his bright example to support them. They are the legacy of the righteous man, and will they not participate in the promise that they shall not be deserted ? ’

THE END.



